BV 2370
.A85 E3
Copy 1

BV 2370
.A85 E3
Copy 1

DISCUSSION ON REVISION

LIBRARY OF CONGRESS.

CHAP. _____

SHELF _____

UNITED STATES OF AMERICA.
9—167

In the Osgoode Hall Law Library, Toronto

C. B. Small

v.

James Edmunds

V. B. Capreol

Edmunds, James.

DISCUSSION

ON

REVISION OF THE HOLY ORACLES,

AND UPON THE OBJECTS, AIMS, MOTIVES, THE CONSTITUTION, ORGANIZATION, FACILITIES, AND CAPACITIES OF THE

AMERICAN BIBLE UNION, FOR REVISION.

BY TWO "LAYMEN" OF THE REVISION ASSOCIATION, AND FIVE CLERGYMEN;

THE LATTER SPECIALLY APPOINTED BY A CONGRESS OF MINISTERS OF THE CITY OF LOUISVILLE.

LOUISVILLE, KY.
MORTON & GRISWOLD, PRINTERS.
1856.

BV 2370
A85 E3

51277

LIBRARY OF CONGRESS.
1900
CITY OF WASHINGTON.

INTRODUCTION.

The Bible Revision Association appointed the undersigned to prepare and publish in the Louisville Journal and the Morning Courier a series of articles on the necessity of a Revision of the Holy Oracles, and on the means and facilities of the American Bible Union for accomplishing this needed Revision. Upon the announcement that an arrangement of this kind had been effected with the papers we have named, and before we had made any publication, the drummers of that sectarianism, which is at once the bane and disgrace of Christendom, took immediate steps for a contention. Five clergymen were found ready to form a temporary union for the purpose of doing all in their power to shut out from King James's version, every ray of light that biblical science has shed upon the text of inspiration, and to hunt down with worldly means all who are engaged in a pious, holy, righteous desire to give the English reader as exact a transfer of the ideas of the Holy Spirit as human labor, genius, learning, and skill can make from the Original texts. A "religious" paper, devoted to party purposes, issues, and aims, thus trumpeted, on the 17th of April, 1856, the official birth of the champions of this contention:

"The five clergymen referred to were no mere volunteers, but at one of the largest meetings of *MINISTERS* of various denominations ever held in the city of Louisville, they were appointed expressly to assure their brethren that this Revision movement was a sectarian immersionist interest, and that it had no claim to the sympathies of any others."

The capitals are our own. The reader will perceive that this historic record of the *entree* of the five clergymen upon their hunt after the Bible Union, announces that the Convention that appointed them was the Kingdom of the Clergy, not representatives of the people. Jesus Christ never appointed a clerical hierarchy for the management of his affairs — he announced that the members of his Body are brethren, they stand upon common ground, and are to call no man on earth their leader. The commission, as recorded by Matthew, was given to five hundred brethren on a mountain in Galilee, thus ordaining that all things pertaining to the conversion of the world, belongs to the individual members of the body, and not to privileged orders. It is sectarianism that maintains the Kingdom of the Clergy, not the Kingdom of Christ; and that same sectarianism, by its clerical orders, sent these five clergymen into the newspapers to deride and revile the righteous efforts of the American Bible Union to ascertain what God has said to mankind, and after ascertaining it, to say it in intelligible English. The very terms of the record we have quoted: — "*ministers of various denominations*," show that it was not Christianity that was convened to oppose the Revision of the Holy Oracles, for Christianity knows nothing of "various denominations;" it is a unit; it was so constituted divinely, and Heaven has never acknowledged any other characteristic of it. It is sectarianism that is made up of "various denominations," not Christianity.

On the 10th of April, the same partisan paper, in answer to a proposition of the Western Recorder, that both sides of the Revision Discussion should appear in both papers, said: "*we will not publish both sides of the Revision question.*" "*Because it would be unreasonable and unfair to our readers to do so.*"

And on the same day, the same paper saluted the assembling of the Revision Association in Louisville in the following courteous and gentlemanly terms:

"A Query for the Journal and Courier.

"Mr. Editor: — Now that the five clergymen have clearly shown the intensely sectarian character of the Revision movement, will the conductors of the Journal and Courier permit Dr. Bell, in their name, to puff the doings of the Convention which meets this week in the city, to promote that object? I, as a subscriber to both their papers, protest in advance against any such prostitution of the secular press, to the fostering of the most intensely sectarian movement of the age.

Fair Play."

To this admirable specimen of bigoted sectarianism, the editor of the Journal thus responded, on the 11th of April:

"Insolence. — We have been under the necessity several times of rebuking the Rev. Mr. Hill, of the Presbyterian Herald, for his ill-mannered references to the management of the Louisville Journal. He seems to have learned something from those lessons and now undertakes this interference through the medium of anonymous correspondents. As we never meddle with the Presbyterian Herald, we can see no reason why the editor of that paper should undertake to instruct us in what is clearly our own business. In the present instance, the Herald's corres-

pondent begs permission to muzzle the Louisville Journal in reference to the Bible Revision Association, now in session in this city. The course of the Journal has always been to give every great public enterprise, conducted properly and under the management of good and true men, courteous and respectful treatment; and we know of nothing in the character of the Revision Association, or in the character of the great number of learned, reputable, and pious men engaged in furthering its objects, that should exclude it from the respect and courtesy of this paper. The correspondent of the Herald may rest assured, that we shall manifest that respect and courtesy in any way we may think proper."

And the editor of the Courier expressed the most thorough contempt for this impudent interference with his business.

The individual thus named in Fair Play's modest and decent dictation, felt himself called upon to return his thanks for the honor conferred upon him, in the following card, published in the Journal:

"I think that as a matter of simple justice, I owe the expression of my thanks to the Rev. Mr. Hill and his correspondent "Fair Play for their modest request, that I alone should not be permitted to notice the proceedings of the Revision Association. They flatter me exceedingly in conveying the idea that no one but myself would be likely to give any efficient aid to the cause, as efficient help would be the only kind to which they would be likely to object. While I disclaim all right to the honor, I may thank the two gentlemen for even the unintentional compliment they have thrust upon me. T. S. BELL."

We have recorded the facts of the treatment received by the friends of Revision, as specimens of a most unholy condition of things still in existence, amidst the blaze of the light of nearly nineteen centuries of Christianity These specimens of clerical interference with the desire of holy and true men, to give the masses of the people the pure Word of God, in the clearest and most accurate translations, are precisely such as have attended every effort of holy and true men of all ages, to make the inspired text clear and intelligible to the people, as may be seen in our XI. letter.

In this volume we present the entire Discussion of the Revision cause between two "laymen," as sectarianism denominates members of the body of Jesus Christ, on behalf of the Revision Association, and five clergymen selected and specially appointed as champions, by a convocation of MINISTERS, represented as the largest assemblage of that kind ever convened in Louisville. We cheerfully commit the discussion to the judgment of the people. "In their opinions they are seldom wrong, in their sentiments they are never mistaken." The Saviour appealed from the judgment of the doctors of divinity, the scribes and other members of the hierarchy, to the people and we have followed his example.

Reader, we pray you diligently to consider these questions: Is King James's version the Word of God in all its fullness? Every scholar on earth, who has paid any attention to the subject, says No.

And since all scholarship, all biblical science says the English language has no version that is faithful, in all respects to the inspired text, are you not imperatively bound, as one who is to give an account of all your acts and words, to look into this matter, and determine for yourself, that let others do as they may, you will do all in your power to secure for earth's teeming millions as faithful translations of God's Word, as can be made? The peace of your soul, reader, rests upon your response to these questions — rests upon your fidelity to God's own Word. For he that quietly permits false versions of the text of inspiration to pass into the unlearned mind of the masses of the people, as true representatives of God's words. or aids and encourages such perversions, apocryphal statements, interpolations into or omissions from the true text, as are universally acknowledged to disfigure the Common Version, will not be held guiltless. The path of investigation is palpable, the way is clear, and neither negligence nor misdirected action can be acceptable to God. The voice of inspiration rings in the ears of every redeemed soul, it lingers amidst even the echoes of every awakened conscience, and will sound as the trumpet of an archangel at the bar of final judgment: "to him that knoweth how to do right, and who doeth it not, it is sin." Even in the utmost degeneracy of the Jews into the very depths of sectarianism, no Jew ever insulted Jehovah by saying, as an excuse for bad conduct, that he did not understand what Jehovah wished him to to do. Christian reader, take care how you try such an experiment upon your Maker and Redeemer.

JAMES EDMUNDS.
T. S. BELL.

DISCUSSION.

NUMBER I.

THE REVISION OF THE HOLY SCRIPTURES.

THE Bible Revision Association have appointed the undersigned to prepare and submit to the public such information, as to the objects, efforts, plans, and facilities for success in the purposes of the Bible Union in making a revision of the Holy Scriptures, as shall conduce to a proper understanding of that important enterprise. We enter upon the performance of the duty with a full recognition of the responsibility entrusted to our care. The enterprise is one of the noblest elements in the progress of the age, and is commanding attention and approbation wherever the English language is spoken. And of the multitudes of great and good minds engaged in hearty co-operation in the work of a thorough revision of the Bible, we do not know of one that does not recognize this cause as a leading vitality in Christianity. How, indeed, can it be otherwise? The two most momentous questions that can engage the human mind are, first, has God spoken to mankind? If he has, what has he said? No one will controvert the fact that the second question is quite as momentous as the first. Even the mere temporal blessings of the Jews were so entirely dependent upon obedience, not to inferences, whims, fancies, or feeling, but to words of the law, that Moses commanded an extensive publication of them upon great stones covered with plaster, and he expressly enjoined: "You shall write upon the stones all the words of this law very plainly." If that was essential under the Mosaic institution, can it be less so under the Christian dis-

pensation? Can any Christian mind utter a negative to this question?

It is not a matter of any controversy that what is called the authorized version of the Scriptures fails to answer the conditions we have named. There is not one sect in Christendom that even pretends to think it in all respects a fair exposition of the mind of the Holy Spirit, as that mind was expressed in the original language. There is not a classical scholar anywhere, there has not been one in any age since King James prescribed orders, not only for a translation, but as to how it should be made, who has not discovered manifold faults in the version thus made to royal order. A vast multitude of translations have been made by scholars, eminent alike for learning and piety, of almost every sect recognized as orthodox. These have been great helps in the hands of biblical readers toward retaining the authorized version, for the same reason that the mass of persons who are able to read Greek do not feel the necessity for a better version, as much as those, who, without the ability to read Greek, know that the authorized version is not a faithful translation in all respects of the ideas which the Holy Spirit expressed in Greek. The more thoroughly the investigation is made, the more thorough will be the conviction that in these matters the Bible Union has means for success, which were utterly inaccessible to the men employed by King James. Not to enter into details, at this time, it may be sufficient to say that, when King James's translation was made, not one of the Greek manuscripts, now received as authorities for the purity of the text, was known to be in existence. The first discovered one of these four manuscripts did not come to light until seventeen years after the publication of King James's version, and that version, with all its acknowledged imperfections, has been jealously locked up against any ray of light from the floods thus cast upon the voice of inspiration. There can be no good reason why such a state of things shall any longer be tolerated. There is not an apology of any

kind for the refusal of any Christian to aid in removing the acknowledged rubbish that has grown over the revealed will of Heaven to man.

In the year 1850, in the month of June, a number of pious, devout, and God-fearing scholars determined that, while others might do as they desired in view of this state of things, as for themselves, they would no longer aid in perpetuating the existence of errors against which their learning and consciences alike rebelled. They felt that it was absolutely necessary that a vigorous effort should be made for a correct version of the Holy Scriptures, and they resolved upon starting the work. To this resolve the American Bible Union owes its origin. The times seemed eminently propitious for success. At no period since the Apostolic age has there been a finer scholarship in the Greek and Hebrew languages than at this time. And for many centuries there has not been such a pure original text as the present age possesses. These two truths constituted an excellent basis for the superstructure undertaken by the Bible Union—an English text which should be a faithful reflection of the original text. That such an object may be attained few persons will deny; that it is desirable all will admit. Timid persons were frightened with the idea that the result might be a sectarian Bible, and many such characters rushed into opposition without pausing to inquire whether an evil of that character could not be successfully guarded. They readily admitted that there are errors of a grievous nature in the authorized version, which promote and feed divisions among Christians, but they seemed to think the evil irremediable.

The Bible Union has successfully grappled with this evil. There is not one element of sectarianism in its constitution, its aims, its efforts, or its work. It has called to the work of revising the Holy Scriptures forty of the best Hebrew and Greek scholars that could be found in Europe and America. If there are any better scholars than those employed by the Bible Union, no amount of honest and assiduous effort on the part of that

association has enabled it to hear of them. Ten different sects have contributed the forty scholars to the great work of revising the Holy Scriptures. Not one of these forty was engaged on account of his special sectarianism, but solely on account of his well-ascertained position in acquirement and ability, and for fidelity to the Holy Spirit, in faithfully transferring the ideas uttered by inspiration in Hebrew and Greek, from those languages into the English tongue. No sect has any, the least control over the work, nor can any sect, in any manner, direct its course. The broad principles laid down for the guidance of the translators, and for as perfect security against error in the work as human powers can devise, utterly destroy all scope for sectarianism or partyism in the labors of the Bible Union. For nearly six years that association has been publicly engaged in its objects, in Europe and America, and no one has yet charged that that broad principle has ever been departed from. We ask attention to it, we challenge for it all that scrutiny, time, and talents can do toward detecting a flaw in its character. Whenever an improvement is suggested in any quarter, the Bible Union will cheerfully adopt it. That principle is contained in the following resolution:

"That appropriations made by the Union, shall in no case be employed for the circulation of a version which is not made on the following principles, viz: The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness."

A very large portion of the Bible is completed, so far as the first translations are concerned, and we do not know of a sentiment nor a phrase that has been translated in violation of the fundamental law of the Bible Union. The friends of the work have not only made that law for revision, but they have taken

all conceivable pains to secure its observance. In addition to the high scholarship we have named as engaged in promoting the objects of the Bible Union, there are over three hundred critics, in England and America, engaged by the Union for the purpose of guaranteeing the fidelity of the translators to the principles we have quoted. These critics belong to a large variety of sects, but not one of them was selected because of his position in sectarianism, but entirely on account of his reputation for ability in critical labors. Each book revised has not only to pass the inspection of all the scholars engaged on the other books, but has to be examined by each of the critics, before it goes to press. And, in addition to these ample safeguards, before the work is finally adopted by the Bible Union, copies of it are distributed to eminent scholars, not in the employment of the Union, and suggestions are solicited from them. This, therefore, is an enterprise which rejoices in the fact that no sect has created it, no sect can guide or control it, no sectarianism enters into any part of its life or movements. The Bible Union is a voluntary association of persons, who, without the slightest idea of sectarianism, believe that the Word of God, cleansed from all the impurities which sectarianism and other sources of error have thrown around it in King James's version, can be presented to English readers so as to express the identical thoughts to them, which were expressed originally in Hebrew and Greek. The ultimate object of the Bible Union is announced in the following terms:

"In accordance with the object set forth in the Constitution, the Bible Union seeks to procure a faithfully revised version of the English Scriptures and similar versions in other European and heathen languages. The design is to have the Bible speak *with one voice* throughout the world."

Can any honest heart withhold a hearty amen to that announcement? And the Bible Union, strong in the recognition of the sacred and momentous duty it has undertaken, and fear-

less of any opposition that may array itself against its truths, thus expresses its sentiments:

"No compromise of truth in its simplicity, its purity, and its clearness will be made, to gain the co-operation and sanction of any man, or any body of men. But while the principle of the most scrupulous fidelity to God is inflexibly adhered to, no suitable means will be neglected to bring forth the Book with the greatest weight of human authority, which, consistently with that principle, can be secured."

The cause has been in progress nearly six years, and we know much now for which we once could only hope. The success of the Bible Union has been, in every particular, far beyond the sanguine hopes of its early friends. Its means have far outrun expectation, and it is winning confidence and aid from the numerous sects in America and England. One of the most pleasing testimonials to the success of all those portions of the revised Bible that have been printed, is found in the cordial commendation they have received from the most authoritative periodicals devoted to sectarian interests, in England and America. The secular press in both countries is contributing some of its noblest powers to the furtherance of this cause. And the Edinburgh Review, which for half a century has occupied the highest rank in periodical literature, in a recent number, not only pleads powerfully for the revision of the Bible, but announces that it must be made. We shall re-publish portions of this article in the next Weekly Journal. England is largely contributing to the American enterprise, and the subject was presented to the English Parliament lately for its action.

To all who may read these sentiments, we submit the following queries, asked by the Bible Union:

"Is it right to continue the publication of known acknowledged errors as a part of God's Word, when you have the power to corect them and to publish the truth?

"Can you, consistently with your obligations to Christ,

refuse to aid, to the extent of your ability, in removing from His precious Word the unauthorized additions of men, which pervert the meaning or obscure the sense?

"You acknowledge that the work ought to be done. If the Bible Union does not accomplish it, who will? Shall we be left to work without your assistance? Would you have us do the whole first and then come to you for aid? No, my brother, if the enterprise is worthy, it is your duty to help it NOW. The Lord grant you grace to meet the duty in the spirit of cheerful obedience, and to His name be the glory."

JAMES EDMUNDS.
T. S. BELL.

NUMBER II.

THE REVISION OF THE BIBLE.

IN our first publication we referred to an article of great clearness and force in the Edinburgh Review, for October, 1855, on the evils that have accompanied the revelations of the Holy Spirit, in their English dress, and the absolute necessity there is for a change from these evils. As we press forward in our expositions, we shall endeavor to give the public mind full and explicit facts upon these matters. In the present publication, we shall mainly confine ourselves to a re-publication of such portions of the Edinburgh Review as may serve to show, what one of the highest literary authorities in the world has to say upon the past and present evils of the Bible as it is now distributed to those who speak the English language.

The foundation of Protestantism, nay, of practical Christianity, is thus announced by the Review:

"But whatever influences may interfere to warp its operation, all Protestants, whether Churchmen or dissenters, are

agreed in the principle that our only authoritative religious teacher is the Bible; and that 'as there is no truth nor doctrine necessary to our justification and everlasting salvation, but which is, or may be, drawn out of that fountain and well of truth; therefore, as many as be desirous to enter into the right and perfect way unto God, must apply their minds to know Holy Scripture, without the which they can neither sufficiently know God and his will, neither their office and duty.'

"Since the Bible, then, is of such inestimable value—the depository of all religious and moral truth—the sacred ark in which the history and the subject matter of the Creator's communications to his creatures are preserved, we might very reasonably have presumed that it would be regarded with a reverence correspondent to its importance, and that, in the copies of it disseminated among the people, every care would be taken not only to render the translation an exact reflection of the sense of the original, but to place the work before them in such a convenient form as might induce them to read it, and accompanied by such useful typographical aids as might facilitate their understanding what they read. It might have been fairly expected that, in publishing a work which is of such momentous consequence to us all, both here and hereafter, the text would have been carefully divided into paragraphs according to the sense; that what was spoken would have been placed between inverted commas; and that all passages taken by one sacred writer from another would either have been printed in italics, or, in some easily intelligible manner distinguished as a quotation. It would have been no more than reasonable to assume that, among a Protestant people—setting the high value upon them which we do—esteeming them as our sole authority in religion—the Sacred Scriptures would have been published, with at least as much consideration for the reader's convenience as the writings of our popular poets and novelists; and that there would be editions, not only of every variety of size and type, which might prove attractive to the taste of the

wealthy, or be adapted to the limited means of the poor, but which might be demanded by the infirmities of our aged and suffering brother Christians. But the very reverse of this is the case. There is no other class of works, whether we regard the size, the type, or the distribution of the letter-press, in which we find that so little has been done to assist the reader, and so much to perplex him, as in the Sacred Scriptures. If it had been the object to multiply their difficulties, to prejudice their meaning, and to deter men from the perusal of them, we doubt whether the most accomplished Jesuit could have devised any more effectual mode of publication than that which has been generally adopted, and almost universally prevails. No works of inferior value could have maintained their ground against the treatment they have encountered. We are not ignorant of the several editions of the Bible which exist; and we fearlessly declare that we have never yet met with any copy of the Bible which we could take up and read with typographical satisfaction."

On the manufacture of the Bible into scraps the Review says:

"This is a slight evil in comparison with the mischief which has been inflicted on the sense of the inspired writings by the mode of breaking them up into chapter and verse which has been uniformly adopted. These divisions, which have no existence in the original, have been made without any authority whatever. About the middle of the thirteenth century, Cardinal Hugo de Santo Caro projected a Concordance to the Latin Vulgate, and divided the Old and the New Testament into chapters. Rabbi Nathan, in the fifteenth century, in preparing a Concordance of the Hebrew Scriptures, subdivided the chapters into verses. Robert Stephens, in the sixteenth century, passed simultaneously through the press a New Testament and a Concordance; and, so at least his son Henry tells us, while traveling on horseback between Lyons and Paris, he cut the New Testament into verses for the sake of adapting it

to his Concordance. This, we believe, is, in brief, the most approved account of the origin of those divisions and sub-divisions by which our editions of the Bible are disfigured. No other book ever suffered such irreverent treatment. In all other compositions the paragraph ends where the sense pauses. in the Sacred Scriptures, whatever the sense may be, every third or fourth line brings the reader to the end of the paragraph. They are the only works we happen to be acquainted with in which the correct arrangement of the author's text has been rendered subordinate to the facility of reference. And we are quite sure that they alone are endowed with a sufficient force of vitality to outlive so cruel a process of mutilation."

The grievous character of this evil upon historic narrative, epistolary style and meaning, and Hebrew poetry is fully shown by the Reviewer. The Review adds:

"A very intelligent friend of ours declares that he never could comprehend the drift of the Epistle to the Romans till he read it without the interruption of chapter and verse, in Shuttleworth's translation. And we entirely sympathize with him in his embarrassment. We repeat that no other work whatever would have possessed internal life enough to bear up against and maintain its place in public estimation under the usage to which the Bible has been subjected by its editors. We had, at one time, intended to evince the deteriorating and enfeebling effect of such an injurious process of division, by printing two or three of the finest passages from our own authors, snipt into pieces and severed, without any sense of compunction, from their context, as the Sacred Scriptures are printed, but we have refrained in tenderness for the feelings of our readers.

"But is not the condition of our common English Bibles obnoxious to charges of a far more grave description than those which we have already noticed, and which merely relate to the size of the volume and the distribution of the letter-press? Does the translation itself present that full, correct

and distinct expression of the sense of the original, which all Christian people, who look to the sacred volume as their paramount religious authority, would be desirous of possessing, and which all who entertain a pious reverence for its contents would be anxious to afford them? We do not ask this question unadvisedly, or from a desire of putting forward any peculiar theory or favorite devices of our own. We make the inquiry simply as Christian laymen, who most sincerely wish to learn what the Sacred Scripture were designed to teach us, whose only means of acquiring a saving knowledge of the truth is an accurate translation, and who look to our ecclesiastical superiors for the grant of so reasonable a demand on their learning and their zeal. We studiously place ourselves in the position of persons who are utterly ignorant of the original languages, and whose only information respecting the state of our national version is derived from the most patent and familiar sources, the notes of Scott, of Adam Clarke, of D'Oyley, and Mant, and of the Paragraph Bible; and we ask whether any man, with the continual emendations which are suggested in these commentaries before him, can entertain the persuasion that our common English Bible really does afford an adequate representation of the sense of the inspired writings, or that it should be allowed any longer to remain in its present unimproved condition?

"What was the opinion of Selden, a high authority on such a subject, at the time of its last revision? 'There is no book,' says that learned man, 'so translated as the Bible for the purpose. If I translate a French book into English, I turn it into English phrase, and not into French-English. '*Il fait froid*,' I say, 'It is cold,' not 'It makes cold;' but the Bible is rather translated into English words than into English phrase. The Hebraisms are kept, and the phrase of that language is kept, which is well enough so long as scholars have to do with it; but when it comes among the common people, Lord, what gear do they make of it!' Most extraordinary, indeed, is the *gear* they make of it!"

The Reviewer thus alludes to those critical labors of the Rev. Arthur Stanley, which are commanding the attention of the learned world. The Reviewer asks:

"Is the translation of the Holy Book such as it ought to be?"

And answers:

"The Rev. Arthur Stanley, in his recent and very learned edition of 'St. Paul's Epistles to the Corinthians,' mentions *five* kinds of error which exist in our received version of them, and which he has rectified in his own. His emendations are: '1st. Such as are produced by a restoration of the ancient MSS. 2d. Such as are produced by a better system of punctuation. 3d. Such as are produced by transposing the words into a nearer conformity with the original order. 4th. Such as are produced by bringing out the emphasis of words, apparent in the original text, either from the use of the pronoun, or from the place of the words in the sentence. 5th. Such as are produced by inaccuracy of translation.'"

We do not see how any one can call those truths in question. On the subject of the original text of the Bible, the Review says:

"It would carry us far beyond our intention, to enter upon the vexed questions of Biblical criticism in this place, but we shall confine ourselves to an illustration of our meaning, borrowed from the ingenious commentary on some of St. Paul's Epistles, lately published by Mr. Jewett, of Baliol College.

"No one who is acquainted with Sophocles or Thucydides in the volumes of Dindorf or Bekker, would be willing to reprint the text of those authors as it is to be found in editions of two centuries ago. No apology is therefore needed for laying aside the 'textus receptus' of the New Testament. The text of Lachmann has many claims to be considered as the most perfect which has hitherto appeared. It is the first, most consistent, and, with one exception, the only recension of the New Testament drawn entirely from the earliest manu-

scripts and authorities. It is the work of a scholar of the highest genius, and of the greatest knowledge and experience as an editor. Lachmann is the first who based the text on the most ancient authorities, solely on the grounds of evidence, without regard to doctrinal considerations or claims of authority, and irrespective even of the meaning of words. The result has shown that the most ancient text is also in every sense the best."—*Jewett's Preface.*

"It is obvious that the highest purity of the text to which modern scholarship can attain, is the first condition of a correct version."

But there are other imperative reasons for a revision:

"Scriptural phrases which were sufficiently clear to our great grandfathers have gradually but imperceptibly changed their meaning, and become altogether unintelligible to their descendants. For instance, CARRIAGE, in the Bible, signifies *the things carried*, such as baggage; with us it means *the vehicle.* PREVENT, in the Bible, signifies *to help by anticipation;* with us it means *to hinder.* To LET, in the Bible, often signifies *to abstract;* with us it means *to permit.* PITIFUL, in the Bible, signifies *full of pity;* with us it means *contemptible.* The preposition OF, to the confusion of many a passage, and the bewilderment of many a reader, is continually used as synonymous with *by;* a sense which it has now so entirely lost, that Gifford, in his edition of 'Massinger,' has thought it necessary to make a note upon it."

And again:

"But there is another, a more general and plausible objection to the alteration of our common version; it ought not to be touched, because it has, for centuries, been held in reverence by the people. We admit the fact. It has obtained, and most deservedly so, the deep and affectionate reverence of our Protestant population; but how is that any reason against its being rendered more worthy of the deep and affectionate reverence with which they regard it? If their reverence extend be-

yond the respect that is due to the most accurate and complete translation of the inspired writings which, on the whole, has ever been submitted to the contemplation of the unlearned disciples of the Gospel; if their reverence attaches to its admitted errors and deficiencies—such a feeling is not pious but superstitious; and it ought not for a moment to be deferred to as an impediment in the way of so great a blessing as an improved edition of the sacred volume. It classes, as an instance of ignorance and folly, with the Popish priest's obstinate adherence to his old *mumpsimus*, which has been a jest among Protestants ever since the first dawn of the Reformation. They who would resist the elimination of the palpable mistakes and the acknowledged imperfections of our English Bible, from an apprehension of offending the religious prejudices of the people, are guilty of a pious fraud, which, though of a lighter shade of guilt, ranks in the same vicious category with the practice of the Romanist, who lends his support to the perpetuation of a belief in fictitious relics, or endeavors to sustain the faith of his flock by the contrivance of a fraudulent miracle.

"In dealing with a book, of which divine truth is the argument, nothing ought to be regarded but the means of rendering it the most distinct and perfect reflection of that truth; and if our present translation do not afford such a distinct and perfect reflection, it ought to be subjected to a course of continuous and careful revision, till it shall. But even suppose that this confidence of the people in the immaculate excellence of the English Bible were as deeply impressed and generally diffused as some of us imagine, and that hitherto we have evinced a salutary caution in respecting it, the time for such forbearance has now ceased."

And the reviewer, from all the premises before him, says:

"No overweening confidence in the English Bible, even if it now existed, could be long preserved in face of the exhibition which the Annotated Paragraph Bible sets in a popular form before us, of the wrong version in the text and the right ver-

sion in the note. But whatever course our ecclesiastical authorities may pursue, they may depend upon it, that the Bible will not long be allowed to remain in its present mutilated and unsatisfactory condition."

With these extracts from the Edinburgh Review, we must close this communication. In our next we shall continue to call the attention of our readers to such facts and truths as the momentous interests confided to our care may demand.

JAMES EDMUNDS.
T. S. BELL.

FIRST LETTER OF THE FIVE CLERGYMEN.

THE REVISION OF THE HOLY SCRIPTURES.

THE undersigned have been requested by a number of their brethren—ministers and members of several Christian bodies, to make such reply as they might deem needful to certain statements and reasonings lately advanced in some of the newspapers of this city in behalf of the "Bible Revision Association." The request was prompted, no doubt, by the opinion that this revision movement—sectarian in its spirit and aims, and not called for by the church at large, or required by the actual necessities of the subject—is not entitled to the public confidence and support. Heartily concurring in this opinion, universal as far as we know in the churches of which we are ministers, we proceed to sustain it in terms as brief as may consist with clearness, and intended to be entirely respectful toward those from whom we differ so widely on the subject.

It would be as unnecessary for us to notice this attempt to publish another version of the Scriptures as any other of the many translations which have been made, were it not that this is avowedly designed to supercede that to which we are accustomed, and with which we believe the great body of Christian

people are justly satisfied, and that those who are engaged in urging its claims on the public, deceived themselves, may mislead others by representing their enterprise as eminently Catholic, to be approved and promoted, on that account, by all denominations of Christians, while in truth its origin, progress, and whole character prove it essentially and intensely sectarian. A simple statement of its history will make this plain to all unprejudiced and candid persons.

The American Bible Society, formed in 1816, and supported by nearly all the denominations of Christians in the country, went on for about twenty years, in great peace, and with great success, to do its work at home and abroad. At length a serious difficulty arose in consequence of some members of the society desiring that its sanction should be given to the rendering of the Greek word BAPTIZO by a term clearly meaning *to immerse*, in certain translations then in progress, instead of by a word formed from the Greek into the language in question, to wit: the Burmese, as has been done in the English version. This desire of the Baptist brethren was, of course, resisted by others, and it was refused by the society, as must have been foreseen from the beginning of the matter. The Baptists generally withdrew, and formed a society, which should cause the word in dispute and its cognates to be rendered by words meaning *immerse*, *&c.*, in all translations in foreign tongues for missionary use.

This association was called the "American and Foreign Bible Society." After their separation on this point from the great body of Protestantism, some of their number demanded that the same rule should govern their future publications of English Bibles, which they had now applied to foreign. A schism among themselves was the result; and Dr. Cone, with a majority of the members, withdrew from the majority, who adhered to the received English version, and formed themselves into the "American Bible Union," which, with the co-operation of Alexander Campbell, his friends and adherents, has commenced

the very important work of a re-translation of the Holy Scriptures, and of which, as we understand, the "Bible Revision Association" in this city is a branch—at least an ally.

Some scholars of different denominations—paid of course for their services—are in the employment of this body, and it is said that here and there a minister or layman, not an immersionist, and not in the employment of the society, sympathises with the movement. We may add that a few literary and scientific men also have been found to approve the scheme, from a desire to adapt the Word of God to modern notions of science and fashions of literature.

This brief recital is quite sufficient to show that the "Revision" is mainly supported by a forgone conclusion, which must forbid an impartial and scholarlike translation of the Word of God.

We intend no disrespect, although it clearly suggests a distrust and suspicion of this enterprise, that it is so nearly confined to persons, who, differing irreconcilably among themselves on vital doctrines of the Gospel, agree only as to baptism, and insist that, as the sacrament can be rightly administered only by immersion, the English version of the Scriptures must conform to that view. The Bible Revision Association is represented, as composed with very few if any exceptions, of Baptists and Reformers—or, as sometimes called, for distinction, Campbellites—merging their differences of decided and conscientious convictions as to what they deem fundamental principles of the Christian religion, in agreement about baptism, and uniting to re-translate the Word of God, irrespective of vital doctrines, so as to make it call *that* immersion! We understand that the Reformers, as a body, support the scheme with unanimity and great cordiality, while only a part, and, if we mistake not, much the smaller part, of all the Baptists in the country sustain it at all. However this may be, it is well known that many of the most eminent ministers and other leading men of the Baptist denomination, including many of their

most distinguished scholars, do not only refuse to promote it, but do earnestly and constantly oppose it. The Rev. Drs. Wayland, Fuller, Welch, Williams, Dowling, Riley, Pattison, Malcom, Magoon, Ide, and others not a few, very eminent among them for their learning, wisdom, usefulness, and varied abilities, have taken the strongest of ground against the whole scheme, as needless, unwise, and fraught with mishief.

The support of it by Baptists is the more remarkable, as they have heretofore insisted that the word baptism meant nothing but immersion—and their present purpose to change the word in this revision gives up the point, which has been, in their view the strength of their argument and the glory of their name. They have boldly contended that BAPTIZE is a true and faithful word in English, as that from which it comes was in Greek, to express the idea of IMMERSE—and that no other sense can be fairly gotten from it and its kindred terms. And now to abandon all these terms, and substitute them with others which more clearly express what they desire the Word of God to say, is to acknowledge that they can no longer maintain their ground with the English Bible. No wonder, the people say, that such immersionists need a new Bible.

It is another just ground of suspicion and distrust of this movement, that many of its leading friends are so ready, nay, so desirous to bring discredit on the old English Bible. It has been the accepted Word of God for nearly two hundred and fifty years, with the great body of the people who have used the English speech. Baptists, no less than others, have found in it "the holy scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus." We are very sure that when they make their new version it will be no more to them than this has been, "the word of His grace which is able to build them up, and to give them an inheritance among all them which are sanctified." The Bible, as we have it in our mother tongue; has been the light and strength and joy and hope of our fathers for these long centuries, and is still

deemed sufficient for all the purposes which God intended it to fulfil by such a vast majority of their descendants, that those who make light of it are as a drop in the bucket. We think it not uncivil or unkind to ask, who are these that now deride THIS BOOK? The wisdom of ages and the wisdom of God unite to say, "By their fruits ye shall know them." The fruits of this old English Bible as it is—enlightening the people—elevating them for this world, and preparing many of them for the next—rebuke as pretenders the men who say they can make it better—the more as the grand improvement which they propose is to change baptism to immersion! They seem not to consider that other people will inquire whether, even if they could amend the present version in some parts of it, they would not be exceedingly apt to injure it materially in others—and in such as are far more important than those in which they might improve it. They do not claim to be infallible, or divinely inspired as scholars to translate, any more than as interpreters to explain. And they ought not to think it strange that those who love the Bible as it is in our own language are jealous of such as begin their work of changing it by scoffing. Every one feels that derision of an object, which is loved or revered by him, excites his suspicion of the good taste and wisdom at least of the derider.

The friends of revision have made a bad appeal herein, except to partizans—the more especially as the specimens of their own work already put forth do not seem to have won for it any great respect. The following criticism by the editor of the London Record may fairly express the general feeling with which their translations, as far as they have been made public, are received: "Certainly the emendations already started, and the disputes which have arisen upon almost all of them, give us no very comfortable assurance of the possibility of the corrections proposed, or the probability of any very general acceptation of them. For instance, we have examined the specimens of a revised version of the Second Epistle of Peter, the Epis-

tles of John and Jude, and the Book of Revelation, issued by the American Union, with a feeling, we must confess, of great disappointment." If this writer had seen the revised Job, his disappointment would have been no less, we dare say. There is an old adage, that people who live in glass houses should be very careful how they throw stones—and still better, as our old English Bible has it, "let not him that girdeth on his harness boast himself as he that putteth it off."

It is pretended, in behalf of this revision, that our translators were neither free to use their knowledge, nor competent to do their work aright, if they had been free—not equal, as scholars, to the men whom the American Bible Union employs, and bound by authority to produce a "version made to royal order." It were much more to the purpose to prove these charges. It cannot be done. That was an era extraordinarily rich in true scholars. The fifty odd men who did this work were among the most eminent of their day for knowledge and learning—of the sort they needed—and for their acknowledged piety, honesty, and love of truth. Neither can it be shown—and therefore it ought not to be said—that they were restrained or coerced by royal authority. "If it has been imagined by any, or by many, that the present version of our Bible was either suggested by the monarch, or that he was at any personal expense in the undertaking, or that he ever issued a single line of authority by way of proclamation with respect to it, it is more than time that the delusion should come to an end. The original and authentic documents of the time are so far explicit, that just in proportion as they are sifted, and the actual circumstances placed in view, precisely the same independence of personal royal bounty, and on the part of the people at large, the superiority to all royal dictation, which we have beheld all along, will become apparent." This statement, which the writer proceeds to sustain by ample historical testimony, we take from a work of great learning and research, which is thus characterized by some of the most eminent Baptists of

this country: "'The Annals of the English Bible,' by Christopher Anderson, of Edinburgh, a Baptist minister of the highest character, whose work is of unquestionable authority on the subject to which it relates."

We quote further from "The Translators Reviewed," a work of equal research, by the Rev. Dr. McClure, of New York. He says of his labors—and the book will be found to sustain it all: "As the result of his researches, which he has carried, he believes, to the utmost extent to which it can be done with the means accessible on this side of the Atlantic, he offers to all who are interested to know in regard to the general sufficiency and reliableness of the common version, these biographical sketches of its authors. He feels assured that they will afford historical demonstration of the fact which much astonished him, when it began to dawn upon his convictions that the first half of the seventeenth century, when the translation was completed, was the GOLDEN AGE of Biblical and Oriental learning in England. Never before, nor since, have these studies been pursued by scholars whose vernacular tongue is the English with such zeal and industry and success. This remarkable fact is such a token of God's providential care over his Word as deserves most devout acknowledgment. * * * * The general result is the ample proof afforded of the surpassing qualifications of those venerable translators, taken as a body, for their high and holy work."

Such were the men to whom was given, in the providence of God, this great trust. The rule by which they were governed in its execution was this: "That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek, and this to be set out, and printed, without any marginal notes." That is, the Word of God plainly rendered into the common language of the people, without note or comment! No wonder that their work soon won the public confidence, and has held it, with comparatively few exceptions, to the present time. It has never been pretended by its intelli-

gent friends, that it is free from imperfections. One of the most difficult things in the world is to render one language into another with absolute accuracy, and it is not reasonable to expect that so large a book could be so rendered out of languages no longer spoken—unless it would please God to inspire men, and make them infallible for that work.

It has done more than all other books to fix our noble speech, and is this day carrying it, in its strength and beauty, around the earth. Even its enemies cannot withhold their praise. Take these beautiful and philosophic words of Newman, whose dislike of the Protestant religion cannot blind him to the beauty and power of the Word of God in its old English dress: "Who shall say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the strongholds of heresy in this country? It lives in the ear like a music that can never be forgotten—like the sound of church bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than words. It is part of the national mind, and the anchor of the national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of man is hidden beneath its words. It is the representative of his best moments; and all that there has been about him of soft and gentle, of pure and penitent and good, speaks to him forever out of the English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. In the length and breadth of the land, there is not a Protestant, with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible."

We have been favored with copious extracts from the Edinburgh Review, intended to depreciate the English Bible. To exhibit the just force of this testimony, it would be well to show us how far that work is really friendly to our holy religion, as understood and embraced by evangelical Christians. Can the Bible Revision Association assure us that the Gospel

of our Lord and Saviour Jesus Christ, with its blessed institutions, as pious Baptists and other Christian people in Europe and America hold and love it, is any more an object of respect with these reviewers than the old English Bible? It will be a sad day for the Church of Christ when it comes to look to such sources for light upon religion, or the way it should treat the Word of God. Are such as these, or any other men of the world—not lovers of the truth as it is in Jesus—to settle by their authority great practical questions for the people of God? "Literary authority" is the word, the Edinburgh Review the fountain of it! Be it so. At this high suggestion, the Word of God must be revised, and the old English Bible, one of the noblest monuments of English literature, as true scholars have held, be thrown away! Be it so. Will the Edinburgh Review, or anybody else but themselves, be willing to commit that great work to the American Bible Union or the Bible Revision Association of Louisville, Ky. Who but themselves will trust them either as scholars or expositors? It will still remain to be shown that these bodies are competent to such a work, either for the learning which they can command or the impartial and just fidelity with which it will be used or the wisdom of their measures. Said the Rev. Dr. Welch, on taking the chair at a great meeting of Baptists opposed to this movement: "We may also ask without impertinence, are the men who have undertaken this delicate and most responsible task, in all respects qualified for its adequate performance? It is no easy work which they attempted. A different procedure, it is certain, would have been better adapted to insure success. It would have been necessary to call a convention of the ablest and most learned men in the denomination. They should give the subject their profound and earnest attention, seek the aid of all the lights which they could command, communicate with their brethren in Europe, especially with those who speak the Anglo-Saxon tongue, appeal to every university in the United States for its counsel and assistance, and thus

procure a version which should be worthy of universal confidence."

But other counsels prevailed. Instead of this wise and cautious moderation, a few men determined to carry this measure over the heads of their brethren, resolved to have a Bible which would support their preconceived sectarian views, as the old one, they admit, does not. In the face of history, in derision of its faithful testimony, they charge that our venerable translators set out to make a Bible, which should support man's views, not God's. And now, forgetful of the Saviour's words concerning the mote in another's eye and the beam in their own, they are seeking to do the very thing which they bitterly condemn, as they unjustly ascribe it to these old servants of God, whom He honored to do so great a work. Unquestionably, if they succeed in carrying out their purpose, their's will be "a version made to order."

W. L. Breckinridge,
Of the Presbyterian Church.
H. M. Denison,
Of the Protestant Episcopal Church.
Samuel Lowry Adams,
Of the Methodist Episcopal Church, South
E. C. Trimble,
Of the Cumberland Presbyterian Church.
G. Gorden,
Of the Associate Reformed Presbyterian Church.

NUMBER III.

THE BIBLE UNION.—REVISION OF THE HOLY SCRIPTURES.

We think that we have already given sufficient proof to convince all honest-hearted persons, that the efforts of the Bible Union to secure a faithful and perfect translation of the Holy Scriptures into the English language are as free from, and independent of all partyism or sectarianism as human powers can

command. The Bible Union has grown to be a large and numerous body of God-fearing men, and throughout its ranks everywhere, in all its individual members, one spirit and one desire prevail. And that spirit and desire are that all possible measures shall be taken to procure an honest, faithful version of the Scriptures, faithful to God and useful to man. It is utterly impossible that any man or party of men can prescribe to the revisers or critics that anything shall be translated to suit the partyism or sectarianism of any body. We have already shown how carefully, how securely that point is guarded. The very corner-stone on which the Bible Union is founded is, that each word and phrase of the original utterances of the Holy Spirit shall be translated into the vernacular of all people, by words or phrases in each vernacular that shall most perfectly present to those who use it the divine ideas originally presented in Hebrew or Greek. Can any reasonable objection be made to that? Can any one suggest any improvement in its character? And this fundamental law can be modified or repealed only by a unanimous vote. Let that be remembered. And in order to show how consistent the action of the Bible Union is, we shall now merely remark that the board of revisers is made up of persons who are among the most eminent scholars of the following denominations: Church of England, Old School Presbyterian, Methodist Episcopal Church, Associate Reformed Presbyterian, American Protestant Episcopalian, Disciples of Christ, Seventh Day Baptist, Baptist, German Reformed Church, and Lutheran. This board of revisers is the body that finally settles the translation as it is to go to press, and a majority of it are Pedobaptists. Another principle that lies at the very basis of the operations of the Bible Union is, that the revision of the Bible shall be made to conform to the version now in use, in all places where it can be done consistently with the first law. We appeal to men of integrity, of fair dealing, of honest purposes whether human means could devise more honest meas-

ures than these, measures faithful alike to God and man?

But these are not all the safeguards that stand in perpetual vigilance over this holy work. Each scholar engaged for the work of revision knows beforehand that all his work must conform to the conservative laws we have named, and he signs a contract with the managers of the Bible Union, which provides for a rigid adherence to these laws. This contract we shall publish in due time. If the measures thus taken and thus secured will not produce a faithful version of the Bible for all who speak the English tongue, can any human means be devised by which that desideratum can be accomplished? The timid, the unbelieving fear that something will be unsettled by these measures, but, if the past experience of mankind is of any value, all that can be unsettled by knowledge and truth are ignorance and error, and the Bible Union was not established to sustain or cherish them.

There have been for centuries two widely variant Bibles in use—one for the learned, and the other for the unlearned. This violation of the very element of the revelation of God to man must come to an end some time, and it is time now that the ax were laid to the root of the tree. There is not one reason under the heavens why each English reader of the Bible should not as perfectly understand the ways of God to man as the brightest scholar of the land. The enjoyments of the learned in biblical attainments are deeply interesting, vast in their magnitude, vitalising, strengthening, and purifying in their character. And shall the masses of the people be cut off from the attainment of these blessings, when they can be brought within their reach? The Bible Union says no, and myriads of the people in every State of the Confederacy, in Great Britain, and in her colonies have responded to that resolve, in a language neither to be misunderstood nor mistaken. Each individual on this earth has to be judged by the words of Jesus Christ, uttered either by himself in person, or through the Holy Spirit, and if these words are not made clear, pre-

cise, unmistakable in their character, it shall not be for the want of a well-directed effort on the part of the Bible Union to command all the resources which time, labor, learning, and wealth have prepared for this noble work.

Within six months after the publication of King James's version, biblical learning commenced its attacks upon that work; the ancestors of those very dissenters who are now endeavoring to consecrate and maintain its errors, its glaring deficiencies, and inconsistencies, then denounced the wrongs that it had done to them. Every age since that translation was made has teemed with the strong and irresistible objections of eminent scholars among all the Protestant sects against that version. Immense labors and learning, and the expenditure of untold treasures have built up for scholars and for men of leisure and wealth, a plain, emphatic Bible speech, that should have been placed in the text of inspiration, palpable and accessible alike to the peasant and the prince. For, let it be remembered, that such men as Walch, Masch, Marsh, Townley, Pettigrew, Lowth, George Campbell, and Macknight, by their biblical powers; Buxtorf, Jablonski, Van Der Hooght, Michaelis, Kennicott, Rossi, Boothroyd, by their remarkable powers upon the Hebrew text; John Mills, Dr. Wells, Wetstein, Matthei, Griesbach, Lachman, to say nothing of hosts of others, by their efforts upon the Greek text, have thrown floods of light upon the Bible, which are almost utterly shut out from the masses of the people. From 1624, when the Elzevir editions commenced, the scholarship of every age has industriously ransacked the earth for means to purify and correct the original texts of the Holy Scriptures. In a single case, Dr. Kennicott was engaged from 1760 to 1769 in collecting Hebrew manuscripts. A voluntary subscription of fifty thousand dollars was placed at his disposal to aid him in his work. He employed scholars all over Europe to assist his search and labors, and he obtained six hundred Hebrew manuscripts and sixteen manuscripts of the Samaritan Pentateuch, scarcely one of which was

known to King James's translators. A vast library has been created, made up exclusively of biblical criticism, sacred philology, invaluable translations of various parts of the Bible, commentaries, and of other aids to a clear and precise understanding of all that Almighty God has spoken to man, but for any utility that any of these labors of the pious and the learned have been to King James's translation or to the masses of the people, this vast and invaluable material might as well have been buried in the depths of the sea. The learned can pursue these labors upon the original text, immense libraries may be built up by critical skill and industry, and no hue and cry is raised against scholars. Their work is considered laudable and meritorious; but the moment that scholarship attempts to correct the errors of King James's version, to amend its numerous defects, to clear up its obscurities, and to bring it up to all that learning has discovered and settled as essential to bring it near to the revelation of the Holy Spirit, so that the masses of the people shall be put in possession of all that God has said to man, superstition takes alarm; bigotry is aroused; prejudice, misrepresentation, and zeal without knowledge or truth, call all their forces to battle. Demetrius summons the Ephesian artisans to guard the shrine from his notions of destruction. Scholars and privileged orders may be entrusted with all facilities for increase of Christian knowledge; it is only the masses of the people that must be shut out from all such enjoyment. But the enemies of revision may as well forbid the mists of the meadow to disperse before the rising sun, or attempt to shroud the beams of the morning in their own darkness, as to undertake to stay the progress of this cause. The work will go on despite of all that a blind opposition can do to hinder its course. All that the biblical scholarship of the past two hundred years has done for purifying and elucidating the Word of Life, and which is now locked up from all intercourse with King James's version, shall now have an opportunity of lighting up that version with all the holy

beams of heavenly radiance that learning and labor have sent forth. There is not one of the leading sects of Christendom whose most eminent scholars have not pleaded for just such a work as the Bible Union are now carrying forward successfully.

The masses of the people must and shall have the laws of God written and printed very plainly. No scholar who has any respect for his reputation for scholarship, can be induced to say that such is now the case with King James's version; no earthly mortal has any reason or privilege for saying that it shall not be made so. Take an example of the tampering with the Divine Word that disfigures the authorized version. In the twelfth chapter of Acts, fourth verse, we are told that Herod intended to bring Peter out of prison after "Easter." Neither Herod nor Peter nor any other man in Judea could have told when that would be. Ask a learned Presbyterian or Methodist to take the Greek text and say whether there is the least shade of an excuse for that "translation," and he will unhesitatingly say no; that *To Paska* always means Passover, and never, under any circumstances, can mean Easter. Ask an Episcopalian scholar, and he will say the same; but the excuse is, that by this utter disregard of what the Holy Spirit really said, the solemn feasts of the Church are sustained! Is the Word of God to be confided to such conservatism as this? If those who know these wrongs will not amend them, must those who both know and feel them stand dumb in the presence of such abuses? Is it likely that either the heavens or the earth will weep over the *unsettling* of such tampering with the Word of God as this? And let it be remembered that this is but a small specimen of a numerous class. When John Wesley revised the New Testament, he corrected the abuse of which we speak, and restored Passover to the text, instead of Easter. We hope that the "representatives of the clergy" who have promised to meet the Bible Union in its efforts to provide a pure Bible for the people, will panoply themselves well, for they may rest assured

that they will need all the defensive armor they may be able to find in any quarter.

It is strange that the movements of the Bible Union should already have produced the mutilation of biblical literature. Kitto has published ten editions of his immortal "Cyclopedia of Biblical Literature." In the large and expensive work, too expensive for common use, he pleads powerfully for a revision of the Bible, on the very plan which was afterwards adopted by the Bible Union. Samuel Davidson, one of the ablest biblical scholars of the age, wrote the article for Kitto's work, and thus speaks: "It is needless to pronounce a formal encomium on our authorized version. The time, learning, and labor bestowed upon it were well bestowed. It far surpasses any English version of the entire Bible in the characteristic qualities of simplicity, energy, and purity of style, as also in uniform fidelity to the original.

"A revision of it, however, is now wanted, or rather a new translation from the Hebrew and Greek, based upon it. Since it was made, criticism has brought to light a great mass of materials, and elevated itself in the esteem of the fundamental theologian as an important science. Hermeneutics, too, have been cultivated, so as to assume a systematic, scientific form. We require, in consequence, a new English version, suited to the present state of sacred literature."

Will the reader believe the fact, that since the Bible Union commenced its labors, a *cheap* edition of Kitto's Cyclopedia has been published for distribution among the people, in which it has been found convenient to *omit* all this article of Dr. Davidson's on revision?

In our next publication we shall attend to the remarkable logic, and the still more remarkable historical statements, contained in the publication of the "representatives of the clergy," which appeared in the papers of last Saturday. If those gentlemen feel no sorrow for the position they occupy, they may rest assured that we do. In addition to these matters, we shall

show that the learned of every leading sect called evangelical, have uttered their censures of King James's version, and have pleaded for amendments. We hope that those who love that version merely because of its age, will seal their lips on the Roman Catholic religion, for that is at least eight hundred years older; and if age sanctifies error, why shall it be partial in its charities and operations?

James Edmunds.
T. S. Bell.

NUMBER IV.

THE REVISION OF THE BIBLE FOR THE ENGLISH LANGUAGE AN IMPERATIVE DUTY.

The Bible Union is engaged in one of the noblest works that ever occupied the attention of human beings. There is not a more momentous enterprise, to each individual, in the whole range of human affairs, than that which seeks to know *what* God has said to man, and endeavors carefully to determine that knowledge upon foundations which shall command the most perfect confidence. There was a Supreme Providence in making the original utterances of the heavenly revelation in the Hebrew tongue, for it was the best on earth for the purpose; there was an equal providence in the ordering of the New Institution in the Greek language, on account of its perfections and universality. These utterances were inspiration over which no mortal power has control; which no man may alter but at his peril; with which no one must tamper. All who approach the inspired text must feel that they are on hallowed ground, and that no upright or holy mind can do otherwise, in translating that text into another language, than make it express as precisely what the inspired text expresses as is possible. There is a Providence now in ordering this essential

work for the English language. Nothing of the kind has ever yet been done. There is not one version in that language that is in all respects a faithful expression of the ideas of the Holy Spirit, and there never has been one. The want of such a version is an evil which grows daily. The English language is becoming the predominant language of the globe; the English race is the supreme power of the earth. It has done what no other race has done; it has made the circuit of the globe as a race. Starting from Asia, it has traversed the earth, and now, from the plains of Hindostan, from the slopes of the Pacific, it looks over upon the cradle of its progenitors. It is daily adding to its power; its speech is daily assuming new importance in all that concerns civilization and the momentous affairs of humanity. Richardson says: "Not one hour of the twenty-four, not one round of the minute-hand of the dial, is allowed to pass, in which, on some portion of the globe, the air is not filled with accents that are ours. They are heard in the ordinary transactions of life, or in the administration of law; in the deliberations of the senate house or council chamber; in the offices of private devotion, or in the public observance of the rights and duties of a common faith." And in view of these vast and momentous affairs, which are daily and hourly growing in vastness and importance, is it not humiliating—nay, is it not iniquitous—that there is not upon the earth a transcript of God's word in that language—a transcript that is faithful in all things to the inspired text? We speak to intelligent minds; to thoughtful, reflecting persons; to men and women who are to account to God for all they think, say, and do; who weigh facts and evidence, and who love truth; and we ask, is not this a grievous and intolerable wrong? The predominant race upon the earth, the world's master-speech, is locked, bolted, and barred out from the fullness of the inspired text. Every sea, every estuary, every gulf, every mighty river that drains continents, all climates and territories, feel the advancing march of Anglo-Saxon civilization, and in its

van should stream the light of God's truth in the full mid-day effulgence of heaven's own inspiration; not in the fitful, dark, obscure, unsteady lights of human contrivance. A plain, simple, perfectly decisive method has been furnished by Heaven, by which each individual can ascertain for himself whether the English language possesses the revelation of God's will as he uttered it to the earth. The means for settling this question are not in the heavens, so that we need to say, who shall ascend and bring them to us, so that we may hear them, and perform our duty; nor are they beyond the sea, so that we need to ask, who shall go for them and bring them to us; but they are nigh us, in our mouth and in our heart, so that we may use them. And He that sitteth in the heavens will demand of all who speak the English language a full fidelity to this responsible trust. Through His servant Moses; through the Anointed One whose blood has redeemed us; through his commissioned Apostle, God has given every intelligent being the most perfect means to settle this important question: *Has the English language a Bible that is faithful in all respects to the voice of inspiration?* Moses, Jesus Christ, and Paul have fixed the law, *that in the mouth of two or three witnesses every thing shall be established.* The important word in this law is witness; but there is no kind of difficulty in determining what is the meaning of that. Witness is derived from the Saxon word *gewitta*, one who knows. A witness, then, is one who possesses positive knowledge; not one who retails what he hears, but who knows that which he affirms. It is palpable that a blind man can not be a witness in any matter requiring sight, nor can a deaf man be a witness in any thing relating to hearing. In the important question before us now, in order to constitute a man a witness, he should be a master of three languages; he must be of two. He should be a master of Hebrew, Greek, and English; he must be of Hebrew and English, or of Greek and English. The most perfect mastership of the Hebrew, Greek, and Ger-

man languages merely would as entirely cut him off from being a witness in the case before us as though he were not a master of any language.

Now we ask all honest men and women, who expect to give an account of their stewardship to God regarding their treasurership of his Sacred Word, to look at this important point. Can there be found in the whole English race two or three *witnesses* who have said or will say that we possess one version of the Bible that is faithful in all respects to the inspired text? Can *one* such witness be found? If there are not two or three witnesses, or even one, that will thus testify, then the question is virtually settled.

When we were informed that several gentlemen, representing the clergy, had determined to come before the people in opposition to the Bible Union, we had hoped to hear something edifying on the subject. It is scarcely necessary for us to say how much we have been disappointed. In the entire publication made by those gentlemen on the 16th inst., there is not one word on the issues before the public. The vital proposition which those gentlemen were bound to announce and sustain is, *that King James's version is, in all respects, a faithful translation from the inspired text.* Those gentlemen nowhere utter such a declaration; but it must be palpable to themselves, as it is to others, that until they announce and prove that point, all argumentation on their part is utterly futile and vain. If they can not thus speak, their case is closed, and they may as well retire from the field of investigation.

Of the medley of matters which the gentlemen alluded to have thrust into their publication, we shall say but little. Among logicians it would not be necessary for us to say a word; for no logician can discover any relevancy, in any part of the publication under consideration, to the issue involved. Yet we shall bestow a few passing words upon the document.

The "representatives of the clergy" have undertaken to paint a portrait of the Bible Union. Will they bear with us

when we say that no acquaintance of that body can recognize a single feature of the organization in that painting? Let us retouch their work with the pencil of facts, and make the portrait truthful. Our clerical friends announce that the Bible Union originated in an attempt, by the Baptists, to "foist" an improper version upon the American and Foreign Bible Society for circulation among the heathen. Dates and facts will settle the character of this statement. The British and Foreign Bible Society patronized the Calcutta version for thirty years, in which *baptizo* was translated by a word corresponding to *immersion*. The American and Foreign Bible Society, with an organic law setting forth that they would patronize any faithful version of the Bible for the term of fifteen years, circulated Judson's Bible in the Burmese language, in which *baptizo* was made to express *immersion*. After patronizing this kind of "foisting" for fifteen years, the American and Foreign Bible Society changed their law and made a new one, requiring all versions to be faithful, not to God's inspiration, but to King James's version. The disruption, therefore, was not because the Baptists wished to foist any novelty upon the Society, but because the Bible Society deserted its law that was faithful to God, and made one that was faithful to King James's version. That is the reason why the Baptists deserted the American and Foreign Bible Society.

And now, as to the character of the persons engaged in the cause of the Bible Union. It has over five hundred thousand persons engaged in its support. The great mass of these persons are among the most pious, the most holy and righteous people on earth, if obedience to Jesus Christ in every thing is a criterion of holiness and righteousness. There is not one in the whole body who would respect a translator for tampering with or wresting one word of the inspired text. Each one feels that he must give an account of his stewardship to God, and he recognizes the necessity of perfect fidelity to God and man in these matters. There is not one in the whole body

that would buy a false translation of a word if it were as cheap as a penny; there is not one who does not regard each word of the inspired text as a priceless gem, with which no man can trifle. Is it likely that the naked assertion even of five clergymen can make any body believe that such a body of people, for any purpose whatever, could be induced to tamper with the Word of God?

When the Bible Union commenced its operations, there was not one religious paper in this country that would publish a line in its favor; but such has been the progress of the cause among the people, that forty-four papers, devoted to a pure speech for the Bible, now come to the Revision Rooms of Louisville alone. The immense expenditures required for the work of revision are borne by the people, and their contributions grow liberally every year. But, above all, the Bible Union has become the possessor of the largest amount of rare, valuable, and essential material for a faithful version of the Word of God that is owned by any organization in America. It thus possesses advantages for its sacred and heavenly mission that no other body enjoys. No injunction or restriction is laid on any one employed in revision, except that every idea, originally uttered by the Holy Spirit, shall be expressed as perfectly in English as the capacity of the language will permit. Nobody asks or requires any specific translation of a word or phrase for any party purpose. And each reviser enters into a solemn written compact of the following character:

"The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, shall be translated by corresponding words and phrases, so far as they can be found in vernacular English, with the least possible obscurity or indefiniteness."

And the contract further provides that it shall be done "in the phraseology of the common English version, so far as is consistent with fidelity to the original, and a proper regard to the present state of the English language."

Now we ask the intelligent and honest-minded everywhere, how could fidelity to God and duty to man be more faithful than the Bible Union has been in each and every particular in this matter? Yet five clergymen of the city of Louisville announce that these honest, faithful measures will produce a Bible made to order. We admit the fact, gentlemen, but not in your invidious sense. It will be the first Bible in the English language that ever was ordered to be made in exact conformity, in every particular, to the inspired text. The Bible Union has given no other order but that, and on it that body is willing to stand at the judgment-bar of God. We grieve to say that the clergymen to whom we allude insinuate that the revisers are actuated by mercenary motives. Do they mean to say that an agreement to do a useful, sacred duty, in an honest, faithful manner, is mercenary? Well, gentlemen, we went among your scholars, guided by the assistance of the best lights in your denominations; we employed men who adorn your pulpits and your halls of learning; men whom you set forth to the world and endorse, in the responsible duties you pay them for performing, as worthy of all acceptance; and if you now charge that such men, who are still your preachers and professors in your colleges and theological seminaries, are mercenary, may you not injure the standing of your own denominations while you are trying to injure the Bible Union? We submit the question to your patient consideration.

But again. These five clergymen profess to be familiar with the history of the translators of the English Bible; but in order to show the value of their historic sketch of the Bible Union, for which they used no authentic material, we cite a single instance of their accuracy in matters with which they profess to be very familiar. They announce that the English Bible was translated by "fifty odd" persons Anderson's Annals of the Bible, from which these clergymen quote in their document against the Revision Association, would have shown them that there were but forty translators, instead

of "fifty odd." Their names and the portions assigned each division of names are all given in Anderson's work. We shall give these forty translators a thorough investigation in a future article. When we do that the people of Kentucky will not be likely to hear much more about "sectarian," "mercenary" revisers, or about "Bibles made to order." But we now ask attention to this fact: each of the learned gentlemen among these five remonstrants uses two Bibles, the Greek and the authorized version; and each one freely *revises* the authorized version in his pulpit, and we hope and doubt not that he often improves it, for it has a large capacity for improvement. One of these ministers uses three Scriptures in his public ministrations:—he reads the inspired text in Greek, uses the version of the Psalms in King James's Bible, and uses a different version of the Psalms in the Book of Common Prayer. And yet these gentlemen, who luxuriate in the work of individual revision, denounce the honest, faithful, and holy efforts of five hundred thousand Christians who are determined to procure for the English language what it does not now possess and never has possessed—*an English Bible faithful in all things to the text of inspiration.* Verily, gentlemen, you kick against the goads.

Of the judgment which these gentlemen pass upon that portion of the work already partially revised, we shall have something to say in a future number. Reverting to the Divine law already mentioned, we shall easily and perfectly establish the superior excellence of the revision by *witnesses* whose words our clerical friends will not gainsay.

On one more point made by our clerical friends and co-laborers in the work of revision, we must say a few words. We hope they will not be offended at being called co-laborers, when we assure them that the friends of revision sincerely regard their first document as quite an aid to the cause. It is a curious fact that they use against revision the identical rule of evidence upon which the Jews rejected the Saviour of the

world. The Messiah said, "Search the Scriptures; they testify of me." But the Jews cut the knot in another way. They asked, "Have any of the rulers or Pharisees believed on him?" And these gentlemen, instead of giving the laudable, the sacred cause of the Bible Union a patient, full investigation, on facts and testimony, ask, "Are Dr. Wayland and Dr. Malcolm in favor of the movement?" Upon such logic we would not waste an argument; but we hope our friends will bear with us while we correct their random assertions. They name ten distinguished Baptists as using their influence, abilities, learning, and zeal against the cause of revision. Among these names is that of the Rev. Richard Fuller. If our clerical friends had read the papers, they would have found Mr. Fuller's position defined in a letter which he has published. He is one of the ablest, firmest, most liberal, and one of the most zealous friends of the cause of revision that it has in its ranks. He not only liberally contributes his talents and means to the cause, but is president of a society in Maryland whose object is to aid the Bible Union. Of the other Baptists named by our clerical friends as active in opposition, we assure them that they misstate their position. We are safe in saying that about one half of them have never uttered a sentence against the Bible Union, nor is it probable that one of the ten Baptists named would consent to occupy the place given them by our clerical friends.

We now proceed to establish the fact that King James's version is not, in all particulars, a faithful revision of the Word of God. Moses, Jesus Christ, and Paul made and sustained the rule by which we try that version — in the mouth of two or three witnesses every thing shall be established. There is but one escape for anti-revisionists, and that is the rejection of the authority of Moses and Christ. If their law for the establishment of a truth is a valid one, we can easily and satisfactorily arrive at truth.

Let the reader now bear in mind what constitutes a witness,

and that Moses and Jesus Christ say, that in the mouth of two or three witnesses every thing shall be established. We proceed to summon men who are witnesses.

Episcopal Church Witnesses.

Robert Lowth, whose "Lectures on the Sacred Poetry of the Hebrews" placed him on the highest eminence as a critic, and whose works are a monument to his learning and skill as a biblical scholar of the first rank, thus speaks of King James's version:

"In respect of the sense and accuracy of the interpretation [translation], *the improvements of which it is capable are great and numberless.*" And nearly one hundred years ago, Bishop Lowth said: "Whenever it shall be thought proper *to set forth the Holy Scriptures, for the use of our Church, to better advantage than as they appear in the present English translation, the expediency of which grows every day more and more evident,*" &c. That is the testimony of a witness whose qualifications were never surpassed, and whose position as a testifier no one will challenge.

Benjamin Kennicott, D. D., Canon of Christ Church, Oxford, of whom, with unchallenged accuracy, it has been said, "Hebrew literature and sacred criticism are indebted more to him than to any other scholar of his age," says of King James's version: "Great improvements might now be made, because the Hebrew and Greek languages have been much cultivated, and are far better understood since the year 1600."

Anthony Blackwell, A. M., author of a celebrated work called "The Sacred Classics Defended and Illustrated," the second volume of which is a monument of learning and biblical skill, says of King James's version: "*Innumerable instances* might be given of faulty translations of the Divine original."

We might go on and fill this entire paper with similar tes-

timony; but, so far as the Episcopal Church is concerned, we have fulfilled the Divine law. By these witnesses we have established the character of King James's version. There is not one witness of equal qualifications with these who contradicts their testimony.

Presbyterian Witnesses.

Geo. Campbell, Professor of Marischal College, Aberdeen, whose "Ecclesiastical Lectures," and answer to Hume's "Essay on Miracles," will live while the English language exists, was one of the most masterly biblical critics that ever lived. His preliminary dissertations to his translation of the four Gospels display far more learning than is to be found in the entire works of the forty translators of King James's version. He was a scholar over whom the Presbyterian Church has good reason to rejoice. Both Catholic and Protestant biblical critics recognize his remarkable merits. The Catholic Bishop Kenrick, in the preface to his translation of the four Gospels, speaks in warm terms of George Campbell's abilities as a scholar and critic.

The tenth and eleventh preliminary dissertations of George Campbell are crowded with abundant evidence that King James's version is not a faithful translation of the ideas of the Holy Spirit. Of the evil influence of the Genevese translators, of Junius, Tremellius, and of the unscrupulous Beza, over the forty translators of King James's work, George Campbell gives ample testimony. He bears witness to the fact that he found *four hundred* errors in their version of Matthew alone.

James Macknight, universally recognized by both Catholics and Protestants as one of the ablest biblical critics that ever lived, was for thirty years the foremost man of the Presbyterian Church of Scotland. In his translation of the Epistles of the New Testament, he corrects fifteen out of every sixteen verses of King James's version. He thus witnesses: "Even

that which is called the King's translation, though in general much better than the rest, is not a little faulty. *It is by no means such a just representation of the inspired originals, as merits to be implicitly relied on, for determining the controverted articles of the Christian faith, and* FOR QUIETING THE DISSENSIONS WHICH HAVE RENT THE CHURCH." It is thus the nursing mother of sectarianism. No witness comparable to George Campbell or James Macknight can be produced to refute their testimony.

METHODIST WITNESSES.

John Wesley, the founder of Methodism, without the aids possessed at present, and without asking the assistance of other scholars, made a revision of the New Testament on his own account. He says: "I have never, knowingly, so much as in one place, altered for altering sake, but there, and there only, where, *first, the sense was made better, clearer, stronger, or more consistent with the context;* secondly, where the sense being equally good, *the phrase was better or nearer the original.*" He made seventy-two changes in one chapter of Acts.

Adam Clarke, D. D., one of the profoundest scholars that has adorned Methodism, on 2d Samuel, 12th chapter, says: "Though I believe our translation to be by far the best in any language, ancient or modern, *yet I am satisfied it stands much in need of revision.*"

So far as Presbyterians and Methodists are concerned, until they can bring forward equal or superior witnesses to George Campbell, Jas. Macknight, John Wesley, and Adam Clarke, to contradict them—and none such can be found—we have, under the Divine law, perfectly established the fact that King James's version is not, in all things, faithful to the inspired text. And our clerical friends will not themselves assert to the contrary. But they may say that the Bible Union is not the body to revise the Scriptures. May we inquire whether

our clerical friends are exactly the men to say so? In all fairness, in all holiness, in all the truth and love of the gospel, are not those who know and feel an evil, and who take legitimate measures to remove or remedy it, superior, in every point of view, to those who know and feel an evil, and do nothing to remove it? That is precisely the relative position of the Bible Union and of our five clerical friends.

James Edmunds.
T. S. Bell.

SECOND LETTER OF THE FIVE CLERGYMEN.

THE REVISION OF THE HOLY SCRIPTURES.

It has not been the purpose of the undersigned to expose every objectionable feature of the Revision scheme, nor to engage in any personal controversy with the gentlemen who are advocating it in the newspapers of this city. We have deemed it enough for us to show the reasonableness of the general satisfaction with the old English Bible, and of the distrust towards those who wish to change it for sectarian ends. Even though they were the best scholars and the most honest-hearted men in the world, they would be unworthy to be trusted with the translation of the Word of God, *if they were determined beforehand to make it speak in a particular way to suit a party.* The best scholars are liable to mistake, as the most sincere and intelligent Christians are capable of error as well in faith as in practice. It matters little whether such determination arise from their mistake as scholars, or their error as believers, or their prejudice as partizans and sectarians. In any case, it unfits them for such a work as this; and the more resolutely they pursue it in defiance of the opinions of the Church at large, the less do they deserve the public confidence and support.

The whole question of baptism has been much disputed in the Church. Like every other question concerning religion, it ought to be discussed freely, in the spirit of charity and mutual forbearance, with all the light that can be shed upon it, the ultimate and only authoritative arbiter being the Word of God in its plain and simple meaning. But this does not imply that it is proper for any body of men to reconstruct the Bible to uphold their own views. We have heretofore shown, in the history of this Revision movement, from the beginning, and through the progress of the circumstances which have resulted in its operations, that such was its main design.

It will not be denied that the American and Foreign Bible Society was formed by a secession of Baptists from the American Bible Society *because* that truly catholic association refused to sanction certain translations in foreign languages which made the Word of God call baptism immersion. Nor will it be denied that the American Bible Union, out of which has grown the Bible Revision Association of Louisville, was formed by a secession from the American and Foreign Bible Society *because* that society refused to apply to the old English Bible the principle which it had adopted in its foreign translations. Doubtless these last seceders were consistent; but that is only another way of saying that they separated from their brethren *because* they were determined, no matter who opposed them, to make the Word of God, in all their translations of it, declare that baptism means nothing but immersion, and thus do what they could to settle that question, by forcing the Bible, as we believe, to say what it does not mean.

We are not ignorant that such a purpose is disclaimed by the revisionists, and that strenuous and earnest efforts are made by them to persuade the Christian world that their ends are not sectarian. It is not for us to reconcile this representation of their design with the history of the enterprise. Neither is it for us to reconcile the several representations of this design

with each other, as they have been made at different times by its intelligent friends and most influential promoters.

We proceed to show how such friends and promoters of it have declared its object and disclosed its spirit.

It is no disparagement of other men to say that the Rev. Dr. Cone was, in his day, the head and heart of this movement. He guided its counsels, he infused into it his own spirit. Can any one suppose that this eminent man did not know what he was about, or that he did not consider the force of the words he uttered on great public occasions, when "Revision" was the subject of his discourse? Long the president of the first Baptist Bible Society, formed by the secession from the American Bible Society, and then president of the second Baptist Bible Society, formed by the secession from the first, from its organization to the day of his death, and honored and trusted by his brethren above any other, he may be held, in some sort, to speak by authority. On one occasion he is reported as saying, "There can not be a moment's hesitation as to the best *English word* among Baptists. Having directed their missionaries among the heathen to translate *baptizo* and its cognates by words signifying *immerse*, *immersion*, *&c.*, they can not long continue to be so inconsistent as to despise or reject immersion in their own vernacular tongue."

On a former occasion, addressing the Bible Union as its president, in words of encouragement to his brethren to proceed in their work of revision, he said of himself: "He has dared to say from this pulpit, again and again, that Christian baptism is *immersion only;* that, if right to *preach* it, it is right to *print* it—TO PRINT IT IN THE BIBLE; for if it is not in the Bible, we have no right to preach or print it as a part of God's revealed will to man." * * * "Since the English word *baptize*, according to our standard lexicographers, means to *sprinkle*, *pour*, *asperse*, *christen*, *&c.*, the American Bible Union must come up to the help of the Lord against the mighty, take off the Popish cover from HIS PURE WORD, dis-

abuse the public mind led astray by doctors and dictionaries, and, among other revealed truths, show to all who understand our language, that *baptism* is IMMERSION ONLY."

That is in the "vernacular," *because* scholars and common usage say that *baptize*, the original Greek word as used by our Lord and his Apostles, simply turned into English, means something else, and not *immerse;* THEREFORE, we will make the Word of God, in our version, say that it means IMMERSE ONLY, and moreover, WE WILL SO PRINT IT IN THE BIBLE.

It will be observed that Dr. Cone boldly rejects a distinction which is not only clear, but of the utmost importance, the denial of which by a well-informed, reflecting, and truly Christian man, can be explained, as far as we can see, only by a spirit of intense sectarianism; that is, the distinction between preaching a doctrine and printing it in the Bible. Clearly, the one is to state and enforce our sense of what God has taught in his Word, the other is to mold the Word of God to our notions. One is to expound religion; the other is to make it. In the one, good men may err unquestionably through the infirmities that are common to all, the other is exceedingly like that presumption "which sitteth in the temple of God, showing itself that it is God."

On a still earlier occasion, the first anniversary of this Bible Union, in 1850, President Cone is reported as having said in a public address, "Brethren and friends of faithful immersionist versions of the Scriptures in all languages, the English not excepted! * * * The American and Foreign Bible Society was organized to vindicate A PRINCIPLE—*that the Word of God should be* TRANSLATED *in all lands;* that, in accordance with this principle, *baptizo* and its cognates should be rendered by words signifying *immerse, immersion, &c.* And here we fought the battle with the Pedobaptists, and here we have to fight the battle over again with the Baptists who will not allow *immerse, immersion, &c.*, to have a place in the New Testament." Nor does it appear that Dr. Cone became warmer,

and expressed himself more strongly as the discussion of the question advanced; for it seems that years before this, as long ago as 1842, at the anniversary meeting of the American and Foreign Bible Society, of which he was the President, he expressed his views in these terms: "In prosecuting our work, our hands have been strengthened by the formation of the Bible Translation Society of England; and Brother Edward Steane, its accomplished Secretary, in a letter published in the London Baptist Magazine of the present month, urges the importance of adhering to our fundamental principle, *the Bible translated*, in the following terms 'Our *wisdom* consists, as I conceive, and certainly not less our *strength*, in standing firmly on our own ground. Our only business is to uphold immersionist versions, and to give them as large a circulation as we can, and this becomes *our* business because all the rest of the Christian world have thrown them away. This single object is our rallying point. Let the Society steadily preserve its course as it has begun, and it will, under God's blessing, unite Baptists heart and hand as one man, and grow every day into a more formidable antagonist to error and a more extensive propagator of truth.' In these sentiments we cordially unite."

"IN THESE SENTIMENTS," says Dr. Cone, "WE CORDIALLY UNITE!" The gist of these sentiments is, that IMMERSION is the RALLYING POINT. The circulation of IMMERSIONIST versions the ONE BUSINESS and SINGLE OBJECT of the brethren! We submit to all candid men whether, if Dr. Cone may be taken for a fair exponent of the revision movement, it is not proved that the aim and spirit of that movement have been from the beginning essentially and intensely sectarian — the super extract of the spirit of a party, and therefore unworthy of the confidence, support, and sympathy of the Church at large.

We intend no disrespect to any when we say that Alexander Campbell is by far the most eminent person for his abilities, position, and influence among all the promoters of this scheme,

in the west and south-west at least. He may well be referred to, then, next after Dr. Cone. The undisputed head of a large and powerful sect, he has stamped his opinions upon his followers as few men have ever been able to do. His opinion on so much of the question of baptism as the revisionists are concerned about, is well known. He has long held it. He has fearlessly declared it. He has made it very plain. He has long ago translated the New Testament to support it. That opinion, as announced by himself, is, "that immersion in water, into the name of the Father, and of the Son, and of the Holy Spirit, is the only Christian Baptism."

Accordingly, in his version of the New Testament, he discarded the English words baptize, baptism, &c., and boldly supplanted them with immerse, immersion, &c. In like manner, and with entire consistency, he has not called himself a BAPTIST; nor do his adherents use that name. In short, his example, his influence, his learning, have all been strongly committed to the purpose of making the Word of God teach that immersion, and nothing else, is baptism. Such a man would naturally take his place at the head of a movement like this, among his own people, with whom his name is a tower of strength; and Baptists who have differed from him so widely on vital questions in religion, and whose churches his influence has rent asunder, drawing many of their people to his standard, would naturally join heart and hand with him in this work, just in the degree of their excessive attachment to immersion; just as they exalted this outward ordinance above the fundamental doctrines of the Gospel; just as they made up their minds to do what he was bold enough to do before them—compel the Word of God to read IMMERSION! We are not surprised, therefore, to hear that Baptists of this class, that is, the Bible Revision Association, merging all other differences in agreement on this "rallying point," should desire Mr. Campbell for one of their translators. They steadily refuse, we are informed, to make the names of the translators

public, preferring to do this thing in a corner; but now and then a name "leaks out," and the rumor is, that to Mr. Campbell has been entrusted the "revision" of the Acts of the Apostles. If this be so, we commend the wisdom of this step; for on the principles of the Association, and for the main object it has in view, no selection could be made more to the purpose.

But what becomes of the catholic spirit of the enterprise, its freedom from all sectarian bias, its fair deserving of the Christian confidence and liberal support of all denominations? With Mr. Campbell's translation of the New Testament long before the world, with his settled opinions as an immersionist, to say nothing of the vital doctrines of the gospel on which he has been held these many years by all the Churches commonly called evangelical and orthodox to have departed from the truth as it is in Jesus, and therefore to differ irreconcileably from themselves, how can it be expected that any but immersionists will accept his work? It may be very learned, it may be very fair in the purpose of his own mind; but it will certainly bear the image and superscription of his cherished opinions. And how can the Church at large encourage it now, or receive it when it is done? This is said to be his own view of the subject freely expressed. He is candid enough to take it, and manly enough to say so. We honor such a man while we differ from him widely on some great questions of Christian doctrine. We have seen, in several different quarters, a paragraph ascribed to him; and in the True Baptist, a paper of great ability, research, and fairness, as we believe, referred to Mr. Campbell's Millennial Harbinger of January, 1852. We are not able, at the moment, to lay our hands on the Harbinger, and can not, therefore, verify the quotation for ourselves as we would desire to do. But we have no reason to question its accuracy. There is no doubt, we believe, that the same sentiments were uttered in this city by the Rev. Dr. Maclay, a leading man, as a traveling agent and lecturer and otherwise, in the Baptist Bible Societies from the beginning, and, since

the death of Dr. Cone, chosen President of the Bible Union. The paragraph is in these terms:

"I am fully of the opinion that those practicing the immersion of believers are the only people that can make a really valuable and faithful translation of the New Testament. They have in Protestant Christendom the only commanding and favorable stand point for such a work. Their eyes are couched. They can see what no man, looking through the leather spectacles of pedobaptism or pedorantism, can see in the Christian institution. I speak experimentally as well as theoretically, having been on the top of Mount Sinai before I stood upon the top of Mount Zion. I know the horizon of both these time-honored summits. I therefore emphatically silence all cavil as to their incompetency, and strongly declare the conviction that they, and they only, can furnish a version worthy of the age. * * Pedobaptists and Baptists will never agree to make a new version. Not one Pedobaptist will touch the ark of our sanctuary, fearing he might be stricken dead. * * While it is a show of generosity or catholicity on our part to invite him, he will with all complaisance say, with one of olden time, 'I pray you, sir, have me excused.' None but immersionists can unite in this work, and none but they can do justice to the subject."

In the "Proceedings of the Bible Revision Convention, held at Memphis, Tenn., April 2, 1852, together with Addresses showing the necessity of a Revision of the English Scriptures; Louisville, Hull & Bro., 1852," we find an elaborate and well-considered discourse by Mr. Campbell, in which he says: "But again, none but Baptists can do this great work, * * Still, none but immersionists do discern the spirituality of the kingdom of Christ."

We submit to all candid men whether, taking Mr. Campbell for a fair exponent of the revision movement, it is not proved to be an immersionist movement, a sectarian movement, ani-

mated by a spirit which will be extremely likely, speaking in the gentlest and most moderate terms, to sacrifice the Word of God to a party?

There are many men of less note and influence engaged in this enterprise, who have expressed themselves to the same effect with these more eminent persons, only more incautiously. We might quote their sayings at great length. We deem it needless, having done our work sufficiently without them. We will only add the testimony of a few leading Baptist ministers opposed to the revision, who, looking at the subject from a different point of observation, have taken the same view of it with ourselves. Thus says the Rev. Dr. Fuller: "The moment we resort to a new translation, we sacrifice the whole argument, and virtually say, 'as the book now is, we can not make out our case; we must therefore follow the Campbellites and the Socinians and others, and make a Bible to suit ourselves!'" Says the Rev. Prof. Ripley: "It is impossible to put aside or bring into comparative disuse the English version, and therefore to alter the established name of the ordinance; so that the substitution of *immerse* would only be regarded as a party measure or a Baptist interpretation, of value only within the precincts of a certain denomination." Says the Rev. Dr. Brently: "The Baptist will have gained not a particle of advantage by the change, while he will have increased at least the suspicion, in the mind of his Pedobaptist neighbor, of tampering with the Word of God, and of making a version expressly to suit his own particular views." Says the Rev. Dr. Dowling. "Let us alter the word baptize into immerse, and that moment we render ourselves liable to the charge of making a Bible to suit our own purposes, because we could not maintain our cause with the common version."

We think we have vindicated the opinion which we expressed at the beginning, that "this revision movement, sectarian in its spirit and aims, and not called for by the Church at large,

nor required by the actual necessities of the subject, is not entitled to the public confidence and support."

W. L. Breckinridge,
Of the Presbyterian Church.
H. M. Denison,
Of the Protestant Episcopal Church.
Samuel Lowry Adams,
Of the Methodist Episcopal Church, South.
E. C. Trimble,
Of the Cumberland Presbyterian Church.
G. Gorden,
Of the Associate Reformed Presbyterian Church.

NUMBER V.

THE REVISION OF THE TEXT OF INSPIRATION FOR THE ENGLISH LANGUAGE.

It is a curious and impressive fact, that almost every attempt that has ever been made for securing a faithful utterance of the Divine oracles, for the use of the masses of the people, has been received with denunciation on the part of those in the house of God, who forgot Paul's injunction: "Be ambitious to be unambitious." One would suppose, *a priori*, that all such efforts would be hailed with delight; but those who may thus judge show that they know but little of the sectarian department of human nature. History is full of examples of these irrational, unscriptural, heaven-defying attempts to manacle the progress of the pure truths of heavenly revelation; but we have not space now to sketch more than one instance. That occurred in the fourth century. Even at that early period, that illustrious scholar, Jerome, incurred the most violent opposition in his efforts to produce what is now known as the Vulgate Bible. But few of the people could read the Greek Bible; but says Dr. Davidson, "An excessive and superstitious veneration for the Septuagint, and the *Vetus* made

from it, prevailed at that time, so that any one who departed from them could not hope to escape animadversion. Calumnies were freely uttered against the laborious translator. He was pronounced a heretic. Detraction and opposition befell him. Even Augustine joined partially with his accusers, not daring to go against the stream of popular opinion. * * Its departures from the current Greek version, and from the old Latin version taken from the Greek, were seized as proofs of the danger accruing from the new work. Accordingly, it was reserved for the more correct judgment of posterity to appreciate the merits of Jerome as a translator. His contemporaries condemned what they ought to have approved and applauded." Tyndale deserves to be held in grateful memory by all who speak the English language for his noble efforts to supply the people of England with an intelligible translation of God's Holy Truth, which he made the object of his life. He was persecuted unto death for those efforts, but he accomplished his purpose with a remarkable success, considering the hindrances thrown in his way. Nineteen-twentieths of the purities and beauties of the common version, which are ascribed to the forty translators of King James's version, are due to the learning and skill of Tyndale. And Jerome is entitled to no ordinary praise for his beneficent labors in producing the Vulgate.

These lessons of the past should not be forgotten. The labors of those who are endeavoring to procure a faithful version of the Word of God for the present English race should be assisted and promoted by all who love the truth of God more than all other things. Those timid souls, those time-serving trimmers, whose apprehensions are awakened with the fable that evil will come if men lose their confidence in King James's version, should keep their clamor for some useful purpose, if any can be found for it. One of the most distinguished doctors of divinity of the Methodist Church in this country; one of the most learned and able biblical critics in that denom-

ination, in speaking of such characters as we have named, says: "It is painful to the liberal and candid mind to revert to the prejudices and opposition which such inquiries" [what says the inspired text?] "have met with in former times, within the bosom of the Church itself, and it is mortifying to catch, now and then, from modern Christians, an echo of the same narrow sentiments. Even ministers, authors, and editors are occasionally found who openly decry or privately discourage such pursuits, from the mistaken notion that they weaken the popular reverence for the Word of God. Revelation needs no such defenders, it seeks no lurking-place; it fears no investigation. Error alone can suffer by an examination of evidence. It is the hight of fanatical folly to cling to any system of belief which we are not willing to submit to the most searching test of facts. If the Bible will not bear the closest scrutiny that a fair criticism can apply, then we are free to confess it unworthy of our confidence. On the contrary, it has always triumphed after such an ordeal; and it is these very labors of biblical critics that have established the substantial and wonderful accuracy of the text of Scripture on a basis of certainty which the cavils of infidels can never hereafter shake."

Now we ask why all these treasures of biblical knowledge, of truth, of all the landmarks of God's highway among men, are gathered for scholars exclusively? Why is it laudable, why is it worthy of all praise to undertake and pursue these labors for the benefit of the learned; and why are the undertaking and pursuit of these labors for the benefit of the masses of the people considered worthy only of detraction, misrepresentation, evil judgment, and evil doing? Is the homage of the heart, is the praise of the lips, is the obedience to the revealed will of God on the part of a doctor of divinity more grateful to Jehovah, more acceptable to Him, than on the part of the humblest soul on God's foot-stool? The "common" people of Berea were nobler than others,

because they searched the Word of God. Apollos was *mighty in the revealed will of God.* The Colossians were directed to "let the Word of God dwell in them richly." The leaves of the Word of God are the leaves of those trees of life which John saw in his visions. "Man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God." These are the utterances of inspiration; these were the intentions of the Holy Spirit, at a time when no one in the body of Christ attempted to hinder the career of the Word of God. We are standing in the midst of different times. Men can now be found who know that the people of this country have not the fullness, the purity of the Word of God, and can lift their arm of threatening toward those who are determined to secure that boon for the English race, if human agencies can accomplish it. It is almost impossible to open any work written by a biblical scholar that is not full of evidences that, instead of the pure truth of God for the people, we have a very faulty translation of it, by translators who had not a perfect text from which a pure version could be made; who often utterly misconceived what the Holy Spirit said; who made corrupt uses of their opportunities, and utter sentiments, as of divine origin, which God never countenanced; who often supplied words that nothing can justify, as was proved in a sermon at the Second Presbyterian Church, on Lord's Day, the 24th of February; and who mark, as probably spurious, passages which recent labors have found to be among the purest and best established utterances of the Holy Spirit. The highest authorities in biblical learning among Episcopalians, Presbyterians, and Methodists, unite in bearing witness to these facts, and no witness disputes their truth. Let us summon a few witnesses to these truths, and hear what they have to say. Bishop Lowth, of the Church of England, in his notes to Isaiah, page 132, London edition, in recording the recovery of a Hebrew word that was not in the text from which King James's translators revised, says. "I have en-

deavored to set this matter in a clear light, as it is the first example (in Isaiah's prophecy) of a whole word lost out of the text, *of which the reader will find many other plain examples in the course of these notes.*"

Dr. Adam Clarke, of the Methodist Church, says—and his words should burn themselves into the very heart of hearts of all who wish to be faithful to God and man, for God will hold all to strict accountability: "*Most of the advantages which our unbelievers have appeared to have over certain passages of Scripture, have arisen from an inaccurate or false translation of the terms of the original, and an appeal to this has generally silenced these gainsayers.*" But we have five clergymen pleading for a continuance of all these evils, which biblical criticism proclaims, instead of pleading, as faithful devotees of God's truth, for an extension of those means which enable scholars to "silence gainsayers." Why should not the masses of the people be so armed with "the sword of the Spirit, which is the Word of God," that they may "silence gainsayers?" Will our five clergymen answer that plain question? He who teaches a pious mind one new truth of Jehovah's revelation, imbues that mind with additional power and grace; he who undertakes to veil or obscure one passage of the inspired word from the understanding of men, is a friend neither to God or man. But if one new truth of the inspired text, or one truth once obscure, but now clear and tangible, is thus important, what must be the importance of thousands, given as God gave them, and disrobed of the rubbish with which man's devices have covered them? And the united voice of all biblical criticism bears testimony to the existence of the evils we have named in King James's version, and is equally unanimous in the declaration that all these evils can be remedied. Let us look at two authorities on this subject.

Conybeare and Howson, two distinguished ministers of the Church of England, have recently published a work entitled "The Life and Epistles of St. Paul." It has been hailed with

acclamation everywhere, by the learned, as one of the noblest monuments of biblical criticism ever erected by learning. The highest authorities in periodical criticism among Presbyterians and Episcopalians have bestowed upon the work the warmest approbation, and the authors deserve the lasting gratitude of all scholars for the floods of light they have thrown upon the New Testament. In a vast number of instances, they conclusively establish the existence of the very faulty condition of the text used by King James's translators, and in many other instances show the bad use made of the text that was in the hands of those translators. Thus, for an example, in 2d Corinthians xi. 25, Conybeare and Howson say: "The true meaning is lost in the authorized version, and is similarly lost in the Sermon on the Mount, Matthew vii. 25, 27." In Paul's discourse at Antioch, in Pisidia, a metaphor more beautiful than any thing in Demosthenes or Cicero, is entirely lost in the authorized version. Again, these authors, on Romans, iii. 25, after giving the Greek text, say: "*The mistranslation which is in the authorized version entirely alters the meaning.*" These are but specimens of many hundreds of such instances given by these renowned biblical scholars.

Again, the Religious Tract Society of England, composed of what are called evangelical sects, established 1799, have recently produced an "Annotated Paragraph Bible," which should command the favor of the English world. It is not saying too much to say, that if such a Bible had been in the hands of the English race one hundred years ago, Christianity would have been immensely advanced over the world, and in the hearts and practices of myriads, beyond what it is. The increasing knowledge of the English people in Bible matters demanded a Bible worthy of the text of inspiration, and the "Religious Tract Society" have furnished one, for which they deserve the highest honor. That society makes a multitude of improved versions in lieu of the faulty ones of King James's work. A great number of those improved revisions are inval-

uable, and will prove a precious boon to all who love the pure light of the Bible. The revisions are numerous throughout the work. For example, the new translations in the five books of Moses alone amount to three hundred and fifty-seven. In Isaiah, they amount to two hundred and sixty-five. And this invaluable service has been rendered to the English people by the brethren of the five clergymen, who, if they were able to prevent it, would permit no such service to be rendered to the American people. And the Church of England, recently at a meeting of both Houses of Convocation of Canterbury, at Westminster, has given notice of a motion for all the objects announced by the Bible Union for a revision of the Holy Scriptures. And while surrounded by such a host of overwhelming testimonies and facts, five clergymen of Louisville have deliberately set themselves to the work of perpetuating the existence of a faulty version of God's Word. But the vast treasures of biblical knowledge, accumulated by the labors of the learned, must and will stand in the text of God's inspiration, and all the opposition that clerical zeal can command will not only not prevent it, but will not even obstruct the work. The enterprise is safely beyond the reach of its caviling opponents. From the days of the Apostles to the present moment, there has not been a Bible Society of holier, purer, and nobler purposes; there have been none more perfectly of one mind and heart, than the Bible Union, and its members will carry the work forward, no matter what may be the sacrifice demanded. Amidst the immense array of witnesses among all the sects, who point out clearly the line of duty in this holy, this sacred enterprise of the Bible Union, the voice of inspiration speaks in terms that can not be misunderstood. Moses teaches, that if we know a matter upon which we should testify, and the time comes for us to bear testimony, and we do it not, we shall be guilty. If we warn not men of the pure counsel of God, and they die in their wrong doing, their blood, Jehovah says, will be required at

our hands. But if we warn the wicked, and they turn not, and die in their wrong doing, we have delivered our souls. The King of Heaven is not among the enemies of Bible revision. Do our clerical friends imagine that they can crush the life out of an enterprise vitalized by such principles as we have named? Archbishop Newcome, one of the most learned and devoted lovers of the Bible that has lived since the Apostles, in his "Historical View of Translations," says "Were a version of the Bible executed in a manner suitable to the magnitude of the undertaking, such a measure would have a direct tendency to *establish the faith of thousands*, to open their understandings, to warm their hearts, to enliven their devotions, and to delight their imaginations." And to the accomplishment of these results, the Bible Union will devote all their earthly powers that may be necessary. All the clergymen that can be induced to oppose it can not make the cause even pause in its progress.

There are a few unsettled items between the Bible Revision Association and our clerical friends, to which we shall now address ourselves. They seem to think that a sneer from them is quite sufficient to snuff out the Edinburgh Review. The article on Revision, in that Review, was written by a biblical scholar thoroughly acquainted with the whole subject. Every paragraph of the writer shows the hand of a master, and the article exhibits an intimate acquaintance with the masters of ancient and modern theology. This writer appeals to witnesses who adorn the Church of England universities and pulpits, and to Selden, the most learned man in the Westminster Assembly, which made the Presbyterian Confession of Faith. And how do our five clerical friends meet the overwhelming facts witnessed by these witnesses? They say: "To exhibit the just force of this testimony, it would be well to show us how far that work is really friendly to our holy religion, as understood and embraced by evangelical Christians." Are not Jowett, of Baliol College, Selden, "the glory of Eng-

land," the author of the "Homily on Reading of the Scriptures," Hartwell Horne, the present Archbishop of Canterbury, the Rev. Arthur Stanley, Professor Scholefield, Bishop Horsley, and "The Religious Tract Society," "really friendly to our holy religion, as understood and embraced by evangelical Christians?" If they are not, our clerical friends should let the world know who are. The authorities we have named are appealed to in the Edinburgh Review, and sustain all it says. But our clerical friends have no confidence in their own ideas of "the just force of this testimony." In their distress, they summon Mr. Newman as an authority; yet neither of the five clergymen considers him "really friendly to our holy religion, as understood and embraced by evangelical Christians." But the legs of the lame are not equal. Our clerical friends appeal to Mr. Newman to prove a point that is not in the controversy—the excellence of the English of the common version. But certainly they are aware that that English has been greatly altered since King James's day; and excellent as they may say it is, neither of the five clergymen would use all the speech of that version, either in the pulpit nor in society. Why did they not appeal to their friend in need, Mr. Newman, on the character of the translation? He is quite as good an authority in the one case as in the other; and the law says, if they reject their witness in one thing, they must in all.

Again the clergymen say: "Can the Bible Revision Association assure us that the Gospel of our Lord and Saviour Jesus Christ, with its blessed institutions, as pious Baptists and other Christian people in Europe and America hold and love it, is any more an object of respect with these reviewers than the old English Bible?" Now, if these clergymen wished to make an evil charge, why did they cloak the desire under the form of such a query? They well knew that they had not one fact on which to base the charge thus insinuated. The Edinburgh Review is in the fiftieth year of its existence, and these clergymen can not place their fingers on one article

in its pages that is opposed to Christianity. A multitude of articles in favor of the Bible have appeared in its pages. We challenge contradiction to these statements. And we add, that many of the bright lights of Episcopalianism and Presbyterianism have sought the services of that renowned head of literature as a means of advocating Christianity. One of the celebrities of Scotch Presbyterianism is the principal contributor to the Review. We allude to Henry Rogers, the author of a work of great renown, called "Reason and Faith," which first appeared in the Edinburgh Review. He is also the author of the "Eclipse of Faith." Verily our clerical friends must have been in sore distress when they resorted to such an attack upon that Review, in order to shrink the crushing force of its authorities, facts, and reasonings, upon revision. They should remember that they are now before the intelligent people of Kentucky, who are not very likely to be deceived by such snares as these. One who knew the people well, said: "They are seldom wrong in their opinions; in their sentiments, they are never mistaken." We should be pleased to see these five gentlemen agree upon a common definition of what *they* mean by "the Gospel of our Lord and Saviour Jesus Christ, with its blessed institutions." What is the gospel with one, is not with another of these five clergymen; and what are "its blessed institutions" with one, are not with the others. They are in a delightful state of harmony to sit in judgment upon the piety of the Edinburgh Review!

These five harmonious clergymen are shocked at the idea that Baptists, and those Christians whom they politely, courteously, and piously insult with the epithet of Campbellites, should be united in the cause of revision. It is marvelous in their eyes that the two should have waived their differences! Could they not have found a greater wonder to marvel over by looking in upon themselves? Three varying phases of one human creed—the Westminster Confession, with scarcely any common bond, one representative of the Thirty-nine Articles,

who would admit neither of his co-workers into his pulpit, and a representative of the Discipline of the Methodist Church South—are banded together in opposition to the Bible Union's efforts to procure a faithful translation in English of the inspired text for the enlightenment of the people—a blessing they have never enjoyed; and these five harmonies shake their heads in melancholy grandeur over the fact that two denominations have waived their differences! Consistency, thou art a jewel! This coolness is too unseasonable to be interesting or refreshing. Our clerical friends admonish us that no one in putting on his armor should boast like him that taketh it off. Our admonitors should bear in mind that some persons may have no great reason for boasting even when they take off their armor.

Our clerical friends roundly *assert* that the object of the Bible Union is to get some change made in the rendering of the Greek word *baptizo*, and, without the semblance of proof, they declare that a foregone conclusion. We have already dissipated the statement to the winds, in showing that a majority of the Board who are to make the final decision of the text as it is to go to press are Pedobaptists. Our clerical friends are in a very awkward dilemma. We have shown by ample testimony, complete indeed, that the Bible Union has made no contract whatever for the translation of any specified word; and here is the dilemma of our clerical debaters they must either prove their unqualified assertion by some testimony that is not known to any body connected with the Bible Union, or they must rest their assertion upon the fact that a contract to faithfully transfer every word of the inspired text, by honest English words, must necessarily result in some change of the present word baptize. On one of these horns of the dilemma they have hung themselves, and we commend the case to their consciences.

The Bible Union is cheered in its progress by thousands of pious hearts and holy hands. It has gathered strength from

this clerical war, and it will be happy if the war continues. We shall give the people the enjoyment in the Bible which the author of Polymetis found in studying the classics through the remains of ancient architecture and paintings. He says: "The chief use I have found in this sort of study has not been so much in discovering what was wholly unknown as in strengthening and beautifying what was known before. When the day was so much overcast just now, you saw all the same objects you do at present—these trees, that river, the forest on the left hand, and those spreading vales to the right, but now the sun is broke out, you see all of them more clearly and with more pleasure. It shows scarce any thing that you did not see before; but it gives a new life and lustre to every thing that you did see." King James's version is under a clouded sky, in a drizzling atmosphere; the revised Bible will show the sloping vales, the rolling rivers, the lofty forests, and the majestic mountain heights of God's inspiration in the full blaze of the meridian sun.

JAMES EDMUNDS.
T. S. BELL.

P. S.—Since the foregoing was in type, we have seen the publication of the 1st of March, made by the five clergymen appointed to oppose a revision of the Holy Scriptures. In our article of next Tuesday, we shall examine that remarkable document, and we are sure that we can satisfy every dispassionate mind that even if all its statements were correct, which we regret to say they are not, there is not one sentence in the entire publication that has the least bearing on the Revision question. We pledge ourselves to make these declarations good next Tuesday. May we suggest to our clerical friends a revision of at least one of their statements before we do it for them? They will gain nothing by waiting for us to do it.

NUMBER VI.

A BIBLE FAITHFUL TO THE INSPIRED TEXT.—ITS ENEMIES, WHO ARE THEY?

Archbishop Whately, in illustrating the various forms of *ignoratio elenchi* in logic, speaks of one kind "in which the respondent finds it more serviceable to disprove *some part* of that which is required, and dwell on *that*, suppressing all the rest. Thus, if a university is charged with cultivating *only* the mere elements of mathematics, and in reply a list of books studied there is produced, should even *any one* of those books be *not elementary*, the charge is in fairness refuted; but the sophist may then earnestly contend that *some* of those books *are* elementary, and thus keep out of sight the real question, viz., whether they are *all* so." Our five clerical friends, who are attempting to arrest the revision of the Bible, have given the readers of their publication of March 1st an extended display of that method of disputation, as we shall now proceed to show. The means by which the objects and designs of any organization are to be discovered and settled are through its constitution and laws. The constitution and laws of the Bible Union, in all their completeness, have been before the public for the past five years. No attempt has been made to conceal any of those fundamental features; but, on the contrary, all possible publicity has been given to them. Truth has been piled upon truth, fact has been heaped upon fact, in such a manner as to make the platform of the Bible Union perfectly familiar to the public mind. We hold that this platform is invulnerable to attack from any quarter. The five Louisville clergymen have not even attempted to assail any one principle proclaimed by the Bible Union; yet every one who has read the two decretals they have issued knows that they would be intensely gratified if they could find one

salient point in the constitution, organization, or platform of the Bible Union, against which they could direct an assault. The enmity is willing, but the power is weak. And we feel amply assured that the Bible revision movement can not be assailed by any one truth or fact in the possession of these clergymen. Let us test this declaration by notorious facts. The Bible Union says: *There is not, and there never has been, an English version of the Holy Scriptures faithful, in all respects, to the inspired original.* Now, if these gentlemen know of one such version, they can produce it, and we are silenced; the revision movement is at an end. If these clerical gentlemen can find any such version, their appointed task of annihilating the revision cause becomes one of the easiest and cheapest of labors. Again the Bible Union says, *that King James's version is condemned, in very many places, by the highest authorities in all the leading sects.* The five clergymen do not and can not deny that truth. The Bible Union says, *that the masses of the people who speak English are fully entitled to have the utterances of the inspired text in as clear, full, definite, and intelligible terms as the masses had them in the original languages.* The five clergymen do not, can not controvert that truth. The Bible Union says, *that scholarship or the means of sacred philology are able to make as perfect a representative in English of the inspired text as any translation can be a representative of the ideas of an original.* Our clerical friends do not dispute that truth, because, if they were to do so, they would virtually destroy all usefulness of the entire text of inspiration, so far as the English race is concerned. Now, in order to give the people of the English race the benefit of these principles in a practical way, the Bible Union made a constitution, founded upon this living truth: "The Word of God shall be translated into all languages, so as most clearly to express to the people the exact sense of the original or inspired text, without reference to the tenets or practices of any sect or party in Chris-

tendom." That truth is broad enough to hold every Christian on this earth who loves his Maker and Redeemer more than he does his party. These five clergymen can easily step upon that platform, if they desire to take a hand in securing a version of the Bible faithful in all respects to the original. In the most intimate acquaintance they may form with the Bible Union, in its most secret archives, they will not find one principle or practice that is in the least degree inconsistent with the broad truth announced above. Come in, gentlemen; you will create more joy in heaven and on earth by *manfully* struggling for a faithful version of the Word of God, than by *clerically* fighting for a faulty one. Inasmuch as you do not even call in question one principle or truth announced by the Bible Union, what have you to fight about? Do you really know? Surely you do not suppose that you are fighting the Bible Union in assailing some of its members; for you know that there is not one organization of men under the heavens that can truly and honestly be measured by any thing but its constitution and laws. You may try individuals by the constitution or laws, but you cannot try the constitution and laws by individuals. Thus, when infidelity undertakes to measure Christianity by *some* of its professors, our five clergymen can easily detect the fallacy. They appeal to the institution as founded by Jesus Christ, and the laws ordained by the Apostles. Take another example: Suppose a Judaising teacher had gone to Antioch immediately after the difficulty between Paul and Peter, and announced that the Gentiles must submit to Moses: the "pure Bible speech" brethren at Antioch would meet the doctrine by an appeal to the constitution — the decree of the apostles, elders, and congregation at Jerusalem, on the Mosaic point. But the Judaiser, in the very *ignoratio elenchi* of our five clergymen, would ignore even the existence of such a document, and insist that Peter was the head and heart of Christianity, the foremost man in the cause, and that he had been recently at Antioch refusing to acknowledge the baptised

but uncircumcised gentiles as Christians. Thus, though crushed down by the mountain-load of testimony, our Judaiser managed still to carry on a verbal campaign.

But let us pursue our clerical friends through all the sinuosities of their logic. We have shown *all* the principles of the Bible Union, against no one of which do our clerical disputants utter one dissenting word. Now what is the Bible Union? It is a regularly organized body of Christian people, who stand perfectly fair in society as honest, upright people before God and man. There is not a Bible Society in the world that has stronger claims upon the confidence of every pious man and woman on earth. But this society is not able, of itself, to make a pure version of the Word of God, and has not attempted it. Where is the capacity for this essential work to be found? The unanimous voice of the world says it exists exclusively in men of learning. The Bible Union, therefore, constituted a Board of Revisers, consisting generally of the most learned biblical scholars that could be found in Europe or America, and many of the highest dignitaries in the various denominations assisted the Bible Union in finding the *best scholars in their ranks*. We are debtors to Episcopalians, Church of England men, Presbyterians of diverse names, and Methodists, for the assistance given us in finding *their scholars*. To this Board of Revisers the entire subject of translation is committed, and it has full and independent control of that whole department. It decides upon the text that is to be printed as the version secured by the Bible Union, and is in no way hampered by the Union, except in the requirement of fidelity to God and man. The Board consists of upwards of forty men of unsullied character as men, and they are recognized as among the most learned men of this or of any other age. And so little idea did the managers of the Bible Union have that their object was to procure, as the five clergymen assert, a translation merely of the word *baptizo*, that this Board of Revisers, this jury of faithful versions, to

whom the whole responsibility is given, is so constituted that it has a large majority of Pedobaptists in it. If the assertion of these clergymen as to the objects of the Bible Union had even a shadow of evidence to rest upon, would not this fact be conclusive against their assertion?

No one has any control over this Board, either in its deliberations or acts. The Bible Union has confidence in the men who compose it, and has submitted to it the entire question of translation, without attempting to hamper any man in the Board with a single sectarian or party thread. Our five clerical friends do not deny any of these truths, they can not controvert one of them. Those who may not have read their production of March 1st, may feel curious to know, under these circumstances, how these gentlemen manage to argue. They can not assail the Bible Union with one truth or fact, and how can they make a show even of controversy? Why, with the most imperturbable gravity, they undertake to batter down the impregnable bulwarks of the Bible Union by publishing the opinion of Dr. Spencer Cone on the proper rendering of the Greek word *baptizo*, and by asserting that Alexander Campbell made a translation of the New Testament. Let no one suppose that we are losing sight of the dignity of the revision cause, and imagine that we are jesting. We are uttering the words of soberness and truth. "Why," says some straightforward man, not expert in the ways of dodging, "what have those two things to do with the question of revision? The five clergymen might as well have quoted Gen. Jackson's proclamation on the South Carolina difficulty, and have said that Napoleon died at St. Helena." Certainly they might have done quite as well with these two items of the past, they have quite as much bearing on the question before the public. Yet those gentlemen could not have inflicted a greater shower of words than they did on this little piece of false logic if they had been recording the discovery of a new continent. Dr. Cone had and Alexander Campbell has strong

and well settled convictions as to the meaning of the word *baptizo;* but when a tribunal of learned men of integrity was established to decide all questions of translation, Dr. Cone and Alexander Campbell at once went into the Bible Union, and showed that they were willing, in a meek and quiet spirit, to submit *baptizo*, with all the other words of the Bible, to the tribunal of revision. Would it be discreditable to these five Pedobaptist clergymen to imitate the example? If they are as well convinced of the strength of their view of the meaning of the word *baptizo*, upon which they harp so much, as they say Dr. Cone and Alexander Campbell were, why not submit their case to the adjudication of this learned tribunal? Their Pedobaptist brethren largely predominate in this board of adjudication. Are they afraid of their own brethren and of their own scholars? All questions of life, liberty, and property, are amenable, in this country, to tribunals erected by the people, and the award of justice depends upon the purity of constitutions, laws, and courts, and not upon the wishes or hopes of litigants. If a litigant begins to abuse a respectable jury before it utters a sign of its award, common sense would say that such a litigant felt that his cause was desperate.

The Bible Union is in the exact condition of the tribunals of the American people in its leading points. It has a constitution, laws, and a competent tribunal for revision; and the purity of these fundamental provisions of the Bible Union is not challenged or controverted by the five clergymen. Why, then, are they not willing to seek justice as other men do? Granted that the opinions of Dr. Cone and of Alexander Campbell on immersion are strong, can they not make their opinions equally as strong on sprinkling? If they can, they will be equally potential with Dr. Cone and Alexander Campbell in guiding or biasing the learned jury who have charge of the whole case? If they can not, the deficiency is not chargeable to the Bible Union. The revision jury will not settle the character of a word or phrase by the wishes of any partizan

or sectarian, or of any number of such persons. Unless our plans and rules are false and unconstitutional, or our translators are incompetent or bribed, each word and phrase of the inspired text will be faithfully dealt with. If *baptizo* should be translated by the word *immerse*, it will be, under the general law requiring fidelity to God and man, a law which no man impeaches; and it will be done by a board that has a large majority of Pedobaptists in it. It would not require one half the courage on the part of these clergymen to do as Dr. Cone and Alexander Campbell have done — to lay down all their preconceived notions at the feet of this tribunal and await its award, as it does to be stemming the torrent of truth and fact that is roaring in their ears in this discussion. If they refuse this honest proposition, may not public opinion turn upon themselves the weapon they have been prodigally using upon the Bible Union, and settle down upon the conviction that the opposition of the five clergymen to the Bible Union enterprise has not arisen from a study of the movement in its aims, principles, and measures, but from a sectarian jealousy on their part in regard to the rendering of a single word?

To that point, gentlemen, you have brought yourselves, and there you must hang. The revision enterprise is a general work, extending from Genesis to the close of the Revelations, and it is carried on by *general* principles. It knows nothing of single words, as such. May not a shrewd public detect the fact that the opposers of this work are consciously or unconsciously acting the part of sectarians in directing all their opposition to a single point of translation which may possibly affect their sectarian positions and standards? While officiously attempting to pull the mote of partyism out of the eyes of their brethren, may not their own vision be obscured by a beam of sectarianism? Look at these things, gentlemen. You charge that the rendering of the word *baptizo* is a foregone conclusion. How can you assert any thing of that kind? The tribunal that is to decide it for the Bible Union has not

given the least hint as to what is to be its decision, and how can you announce its foregone conclusion? Should you not, as clergymen, pay some little attention to the proprieties of fact, and assert nothing that you can not prove? The opinions of Dr. Cone and of Alexander Campbell upon *baptizo* or any other words of the Bible, can not sway, bias, or coerce the revision tribunal — which has all this matter in its hands — any further than those opinions may be based on clearly established truth and philological authorities. As clergymen, you certainly do not object to this. Even if the board of revisers should see the opinions of Dr. Cone and of Alexander Campbell on the word *baptizo*, may it not also see your fresh, original, conclusive, and overwhelming arguments and statements on baptism, with which you have embellished your two articles against revision, and be converted? May you not, gentlemen, have overwhelmed the board of revisers by your cogent reasoning upon baptism? It is not the Baptists nor the Christians that are trying to create an outside pressure upon the jury to wring the verdict from that body. It is a portion of the Pedobaptist clergy that are exercising their timidity and fears in this way. But if our clerical friends have fully swept the revisional tribunal into their logical vortex, what becomes of their gaudy rhetoric about Spencer Cone as "the head and heart" of this work, when he was not even a member of the board of revisers? And what becomes of their assertions respecting Alexander Campbell's position? He is but one man in the tribunal, where their brethren are largely in the majority! But they assert that he made a translation of the New Testament to suit himself. Suppose he did: what has that to do with the revision question? Hundreds of the brethren of these clergymen have translated the New Testament, and certainly our clerical friends will not claim that they hold a patent for the business. John Wesley revised the New Testament to suit himself; but that did not seal his lips upon the Bible, nor paralyze his actions. The Methodist book con-

cerns throughout the country print, sell, and circulate this revised New Testament, revised by *one* man, who had not such advantages of biblical scholarship as the humblest scholar on the revision jury of the Bible Union possesses. And here is a stationed Methodist preacher denouncing in the papers some of the best scholarship in the word for doing what the founder of his Church did, without a murmur from his lips. Every blow that he aims at Alexander Campbell's head on the subject of translating the New Testament, falls heavily on the head of John Wesley. All the denunciation he lavishes on the Bible Union falls furiously on the Methodist book concerns of this country. If, as this preacher tries to teach in the newspapers, the Bible Union has no right to revise the Holy Scriptures, John Wesley had no right to do it; but if the Methodist book concerns have a right to print and circulate a revised New Testament, the Bible Union has an equal right to do a better thing. Alexander Campbell has as much right to translate the New Testament as the Episcopal Church has to use two varying versions of the Psalms; and he had quite as much right to do this as any one of these five clergymen has to stand up in the pulpit and translate portions of the Bible to suit himself—a luxury these gentlemen use whenever they please. If, because Alexander Campbell made a translation of the New Testament, his lips are to be sealed on revision, then, by parity of reasoning, the lips of at least four of these clergymen should be sealed on the subject, for they make translations of the Scriptures whenever the humor seizes them. It is a bad rule that will not run parallel lines. These five clergymen seem to teach that if a man has ever been engaged in the business of translation, he is disqualified from translating. Thus they reproduce an equivalent of the maternal idea expressed in the prohibition to the son against going into the water until he had learned to swim!

The public may not be aware of the truth that the assertion of these five clergymen, that Alexander Campbell trans-

lated the New Testament, has no foundation in fact. As small as the matter may appear to reasoning and intelligent minds, we must say that Alexander Campbell never translated the New Testament, as these five clergymen assert he did. He *published* a New Testament translated by two Presbyterian divines, who are among the brightest biblical intellects the Church of Scotland ever possessed, and by a doctor of divinity of the Congregational Church, a species of Presbyterian Church. George Campbell, the pioneer mind in biblical science, and one of the most remarkable intellects that has been devoted to the Bible, translated the four Gospels of Alexander Campbell's publication. Jas. McKnight, prolocutor of the Presbyterian General Assembly of Scotland for nearly thirty years, and one of the best biblical scholars known to history, translated the epistles of Alexander Campbell's publication. Philip Doddridge translated the Acts of the Apostles of that publication. The work of these three translators constituted the book which these pains-taking and accurate clergymen call Alexander Campbell's translation.

We suggested to our clerical friends, last Tuesday, the propriety of revising some of their statements, rather than to leave for us that work. We have just revised the statement of these five clergymen made about Alexander Campbell's translation. That one now to be revised is of a graver cast. In the anxiety of these gentlemen to press Dr. Cone into their service, they have ascribed to him, in quotation marks, sentiments which he never uttered by mouth or pen, and which no body but these clergymen ever reported on him. We know what we are saying. Now let these gentlemen produce evidence to sustain them, or make public reparation for the wrong done to Dr. Cone. It is bad enough to thus attempt to wrong the living; it is worse to invade the sanctity of the tomb.

These clergymen, in the face of the Rev. Richard Fuller's own recent publications, and of the notorious fact that he is President of the Maryland Revision Association, to both of

which facts we referred these gentlemen, have the hardihood, in their article of March 1st, to *again* claim him as an enemy to revision. Such conduct needs no comment. The first announcement might set up the weak plea that it was a sin of ignorance. The second can seek no cloak of that kind. As a specimen of clerical courtesy, it is duly appreciated.

Our clerical friends spend a great deal of time in dwelling upon the general excellence of the authorized version. They owe the public some explanation for slumbering at the post of duty. These clergymen know that the Bible Society has been for years circulating Bibles which that Society, in 1852, acknowledged had nearly *twenty-four thousand errors* in them. A learned committee of that Society reported this fact in 1852, and we have the report now before us. Now it betrays great indifference on the part of these clergymen as to what kind of Bibles the people get, when they permit editions of that book to be in the market with nearly *twenty-four thousand errors* in them, and with no word of warning to the people. And the very men, the very sects, the very Bible Societies, which are now up in arms against the Bible Union, circulated these Bibles with nearly twenty-four thousand errors in them up to 1852. And more than that, at the very meeting of the Bible Society to which the report of this committee was made, Dr. Edward Robinson, the distinguished Presbyterian scholar, urged the Society to expunge Easter from the Bible as an utterly false rendering, which no man could justify. The Bible Society refused to do it as a matter of time-serving policy. But that Society, in its marginal Bibles, *prints the words used by the Holy Spirit in the margin*, and permits the Saxon idol, Eostre or Easter, to occupy the text of the Word of God! In the Bibles printed for the masses of the people this falsehood glares from the text without any marginal correction! And those who sanction, encourage, and sustain such tampering with the text of inspiration dare to insult the public intelligence by talking in advance about a sectarian Bible from the Bible Union.

This is a specimen of the kind of fidelity which some anti-revisionists exercise toward the Word of God. When the Bible Union thus tampers with the text of inspiration then, and not till then, let it be denounced. But let it be remembered, than when the Bible Society corrected, through a jury of experts in the special art needed, nearly twenty-four thousand errors in the Bible in common use, these clergymen said not a word; but when the Bible Union undertakes, with the aid of the best scholars that can be found, to correct the numerous errors in King James's version, which all Biblical science says should be corrected, these gentlemen make a declaration of war upon the Bible Union. Has not the Bible Union every right to make a faithful version of the Bible that the Bible Society had to correct nearly twenty-four thousand errors in the authorized version? Will our clerical friends answer that question?

JAMES EDMUNDS.
T. S. BELL.

THIRD LETTER OF THE FIVE CLERGYMEN.

THE REVISION OF THE HOLY SCRIPTURES.

THE undersigned have heretofore expressed their purpose to decline all personal controversy in this discussion. We will not now depart from it. Uncivil words and discourteous allusions we resign to the other side, assured that truth and reason need no such helps. This, however, does not forbid the exposure of errors into which these gentlemen have run in their hasty zeal to discredit their neighbors. We suppose we ought not to complain, as this is only the way they treat the old English Bible. Take an example. It will be sufficient to put the candid reader on his guard, and suggest the grains of allowance with which their statements ought to be received. They

have not thought it unworthy of themselves or their cause to charge us with an ignorance which is their own, forgetting the Divine caution, which they love to quote when it suits them, concerning the mote and the beam.

It respects the *number* of the persons engaged in the translation of the Bible as we now have it. We had said — perhaps incautiously, for we did not at the moment think of an exact precision — "fifty odd." These gentlemen insist with great confidence, and with seeming derision, which we trust was in the appearance only, that there were but "forty." We invite their attention to a work already cited by us, "THE TRANSLATORS REVIVED." Perhaps it has escaped their notice, having been only a few years before the world. Neither its research nor its fairness will be called in question by such as are competent to judge of either. Its author, having given long time and great labor to his inquiries concerning the translators, to ascertain everything that could be learned about them, and enjoying the benefit of the researches of all who had gone before him, may be safely relied on for the information which he has gathered. He says, page 66: "The King was for appointing *fifty-four* learned men to this great and good work, but the number actually employed upon it, *in the first instance*, was *forty-seven*." On page 77: "Of the *forty-seven* who acted under King James's commission, some are almost unknown at this day, though of high repute in their own time." He proceeds to record the names of *these forty-seven*, with a biographical sketch of each, and then he says, page 208: "It remains for us to add a brief account of some, who are known to have assisted in different stages of the work. It has been shown that two or three of those who were named in the King's commission, died soon after their appointment. At least two others appear to have taken their places, and therefore require our notice." Concerning one of these two, he quotes from Anthony Wood in his Athanæ.

"What he hath published I find not — however, the reason

why I set him down here is, that he had *a most considerable hand* in the translation of the New Testament, appointed by King James I. in 1604." Concerning the other, also, he says it is expressly stated by Wood, that "he had a hand in the translation of the Bible." And then he adds (p. 212). "Several other persons were employed in various stages of the work." In a letter from the King to the Bishop of London, dated July 22, 1604, the monarch says: "*We have appointed certain learned men, to the number of four and fifty, for the translation of the Bible.*" As the authentic lists contain but forty-seven names, it is presumed the others were certain "divines" referred to in the fifteenth article of the royal instructions as to the mode of prosecuting the work. In this fifteenth article it is provided, that besides the several directors or presidents of the different companies, "three or four of the most ancient and grave divines in either of the universities, not employed in translating, be assigned by the Vice Chancellor, upon conference with the rest of the heads, to be overseers of the translation, as well Hebrew as Greek, for the better observance of the fourth rule." That rule required, that among the different meanings of any word, that one should be adopted which is most sanctioned by the Fathers, and is most "agreeable to the propriety of the place and the analogy of faith." It is not known who those supervisors were; but if one of the universities designated *three* of them, and the other *four*, it would make out the requisite number.

We have given far more attention to this question of "fifty odd" or "forty" than it deserves on its own account. But we have thought it proper to vindicate our statement, and not unbecoming to show, as we have now done, that the gentlemen who have so confidently impugned our accuracy are very far from being well read in the history of the good old translation.

Had we any desire to retort on them, we might indicate their ignorance on a point which every well-informed gentleman ought to understand, especially such as desire to enlighten

the world on theological and ecclesiastical subjects. We confess, that notwithstanding all that we had observed of the inaccuracy of their knowledge and the want of precision in their statements, we were surprised to read from them, March 4: "And the Church of England, recently, at a meeting of both Houses of Convocation of Canterbury, at Westminster, has given notice of a motion for all the objects announced by the Bible Union for a revision of the Holy Scriptures." The "Convocation" has near about as much life in it, and as much influence in affairs, either civil or religious, as the Order of the Cincinnati. If these gentlemen, as it would seem, suppose it to be the real and efficient embodiment of the Church of England, we have no more to say! "Where ignorance is bliss, 'tis folly to be wise." But if the Convocation were, to all intents and purposes, the Church of England, the balance of the statement would be very far from the truth of the case which is, that one member of one House gave notice of his own intention to propose that the other House be requested to take into consideration the propriety of calling the attention of the Queen to the subject! We do not remember that we ever heard of a story that swelled in the rolling more than this. We take the following representations of it from the Episcopal Recorder, whose fairness, intelligence, and interest in looking into the matter, will hardly be questioned by any:

"And the following reference was made to the Bible: Canon Selwyn gave notice of his intention to propose a petition to the Upper House, requesting his grace and their lordships to take into consideration the subject of an address to the Crown, praying that Her Majesty might be pleased to appoint a body of learned men, well skilled in the original languages of the Holy Scriptures, to consider of such amendments to the authorized version as have been already proposed, and to receive suggestions from all persons who may be willing to offer them, to communicate with foreign scholars on difficult passages when it may be deemed advisable, to examine the marginal readings

which appear to have been introduced into some editions since the year 1601, to point out such words and phrases as have either changed their meaning or become obsolete in the lapse of time; and to report from time to time the progress of their work and the amendments which they may be prepared to recommend."

These instances will sufficiently expose the inaccuracy which pervades the argument for "Revision" with which we are favored. The candid reader must distrust the whole. We pass without other remark the incivility which charges us with "insinuating that the revisers are actuated by mercenary motives," and with "insulting" the Reformers by saying that they are sometimes, for distinction, called Campbellites. Conscious of no unkindness or want of respect towards any, and willing to be distinguished ourselves as Calvinists or Arminians, we cheerfully allow such shifts to those who need them, while we argue out the case.

It has been asserted with great confidence that we seriously mistake the position of the eminent Baptist ministers to whom we have referred as being opposed to the revision scheme; and particularly, that the Rev. Dr. Fuller is a firm and active friend of it. In addition to all else that we find in various quarters explaining the opinions of these distinguished persons as we have stated them, and of Dr. Fuller in particular, we have before us a publication for which many of the leading Baptists of New York, ministers and others, are responsible, setting forth the measures in opposition to the "Revision" which were adopted by these brethren at the beginning of the movement, in which measures such men as Dr. Magoon, Dr. Dowling, Dr. Welch, Dr. Williams, and others took part. In this publication we find the following paragraph, headed

"View of Dr. Fuller.—We can not doubt that the project for the publication of an altered version of the English Scriptures, by the American and Foreign Bible Society, will strike the minds of the great body of its adherents and sup-

porters in the same light in which it is viewed by Dr. Fuller, of Baltimore. In a communication just received, he presses 'the question,' 'whether a society, which has secured the confidence of a denomination on the implied pledge that there would be no new version, ought to depart from that pledge.' Again he says, 'This project I deplore.' 'The Society will inflict upon itself a deep and lasting if not fatal injury.'"

We know not whether Dr. Fuller has changed his "view." But we think there can be no question that he was utterly opposed to the whole scheme at the beginning. We are no further concerned about the matter than to establish the accuracy of our statement, the substance of which simply was, that he and many other of the wisest and best men in the Baptist churches had condemned, as uncalled for and mischievous, this attempt at an "altered version of the English Scriptures."

It has been urged, apparently with great satisfaction and self-complacency—we suppose to swell the dignity of "Revision"—that there are five hundred thousand of the best Christians in the world now supporting it. We do not pretend to know the number of them, and we are very far from disputing their goodness. But we would like to be informed *whether they are not nearly all immersionists?* Not that all Baptists, by any means, sustain this scheme. We are not much mistaken, however, if almost all persons who do are not immersionists, and such as attach to the whole question of water baptism an importance which sound orthodox evangelical Christians all over the world, Baptists among them, have ever agreed in condemning, because, as they believe, it far exceeds all that is due to an ordinance or a sacrament in its mere form, and thus involves the great danger of putting the outward sign in the place of the inward grace, which is signified thereby.

For ourselves, we believe that this is a dangerous error, and we are sure that the great body of the Church of Christ, holding the truth as it is in Jesus, is now and always has been of the same opinion. And if nearly all these half million of

people are desiring a new Bible under the influence of that error, and because the old one does not sufficiently sustain them in it, what would it amount to, as an argument, in the eyes of dispassionate and reflecting Christian people, to say that there are many whole millions intent upon mutilating the Word of God in such a spirit and for such an end? The greater the number of persons so misled, and the better their character as citizens and Christians in all other respects, the more is their error here to be deplored, and the more steadily ought all other men to frown upon this design.

There is one feature of the management of this enterprise which we are not able to reconcile with candor, fair-dealing, and that confidence in the friends of the Bible, whether professing Christians or not, which we think due to the Church of Christ, and to all who value the Word of God; we may add, which is due to scholars as such. We allude to the sedulous concealment of the names of the translators. We perceive no worthy and honorable reason for this secrecy. We think it lays the ground for a just suspicion that there is something in the matter of which those who manage it are conscious that it can not bear the public scrutiny. We think that people are not in the habit of doing things secretly, except such as they are ashamed to be seen doing.

Here is a work of the utmost importance, one of the least important parts of which is, that it requires vast sums of money; and for this money, and for general confidence and support, earnest and persistent appeals are made to the Christian world and to "a generous and enlightened public.' Now it seems to us that all who are thus appealed to have a right to know who are the persons engaged to conduct the most important part of this great enterprise, that is, the translation of the Bible. If we were not asking too much, we would be glad to be favored with their names, or at least an explanation of that secrecy which seems to us unsuitable to an honest and fair design in a matter of this kind. We can image nothing

which more clearly demands that all be done openly, and in the face of the sun, than a scholar-like and faithful rendering of the Word of God, intended to take the place of the accepted English Bible; and when the chiefest part of the work is done in a corner, away from the light of day, it is very natural to think of the Word which tells us why men love darkness rather than light.

There is another point on which we crave information. It is constantly insisted that the received version is not only imperfect, but wholly inadequate, and, as we have heretofore shown, one of the steady aims and constant efforts of revisionists is to discredit it. Now we would like to know whether it is really held that any of the doctrines of the Gospel are not capable of easy and exact discovery out of the common English Bible. Is it held that plain common sense people, not scholars — understanding no tongue but our own — can not get out of this old English Bible a just and clear sense of the Gospel in every doctrine, in every promise, in every precept of it? If such people can easily, and upon the face of it, find in this old Bible a plain and fair statement of the Gospel of Christ, by which they can be truly religious, truly happy in religion, and truly acceptable to God while they live and when they die, then, where the need of this ado about revision? If they can not, then we desire to know what are the religious character and condition of all the plain people, not scholars, now speaking and reading only the English language in any part of the earth, who suppose themselves, by the grace of God, to know and to enjoy the true religion? And we desire to know what has become of all such people, of whom we have rejoiced to believe that they adorned the doctrine of God our Saviour in their respective generations, and now, having gone the way of all the earth, we had hoped are in glory? But if these questions be too hard to answer, and yet it is still insisted that the English Bible does not fairly and fully give the mind of the Holy Spirit, then we crave to know, in a clear

statement, WHAT ARE THE TRUTHS THAT ARE CONCEALED IN THIS VERSION? If the Bible, as the common people read it, does not make them all plain, WHICH OF THEM ARE COVERED UP OR CORRUPTED BY IT?

We say respectfully, but we say distinctly, that it seems to us unworthy of the people who are engaged in this movement to clamor against the old Bible, and yet not show that ONE PRINCIPLE of the Gospel, on which hangs the experience of heart religion, or the hope of the recompense of the reward, or the daily practice of a Christian life, through the merits and grace of our Divine Redeemer, is either perverted or obscured in this translation.

We find a great deal of this clamor in the writings and the published speeches of revisionists, but when it is analyzed it sinks to the insignificance of a complaint about baptism. To the water it comes at last, forgetful, it would seem, of Paul's sense of his high calling, in which he said, "CHRIST SENT ME NOT TO BAPTIZE, BUT TO PREACH THE GOSPEL." A single example will illustrate a class. We have before us the "Proceedings of the Third Annual Meeting of the Bible Revision Association, held at St. Louis, April, 1855. Second Part. James Edmunds, Corresponding Secretary," &c. At page 20, we find an "Address by Elder J. Creath," a Vice President of the Society, and for many past a leading man among the Reformers; that is, with all respect, the friends and adherents of Alexander Campbell.

Mr. Creath offered the following resolution: "*Resolved*, That the American Bible Union deem it wise, important, and imperative to have a revised version of the Scriptures in all languages, *for the use of the common people*." In its support, he said: "The first argument in favor of a revision of the English Scriptures is the imperfection of the common version. No person pretends to deny that there are numerous mistranslations in the present received version; many errors, some great, some small, *some materially affecting the faith*

and practice of Christians. * * No tongue of man or of angel can tell the injury which the souls of men have received from the *present Episcopal, sectarian, and Pedobaptist version.* * * If we should succeed in establishing the charge of our enemies in making a Baptist Bible, we shall do no more than was done by the revisers of the present version. *They did, to all intents and purposes, make a Pedobaptist Bible,* as far as they dared to do it, &c. * * Now, if we should give the people of the earth a Baptist or immersionist Bible for two hundred and forty years to come, we shall do no more than they did."

The reader will perceive that Mr. Creath fairly surrenders the argument concerning baptism, if the appeal must be to the present version. He gives it up that he can not maintain his views by the old Bible, and so he must get a new one. But what is more to our present purpose, it will be seen that Mr. Creath's complaints against the present version and its mistranslations as materially affecting the faith and practice of Christians, and causing such vast injury to the souls of men, dwindle down to questions about baptism! And so it ever is, as far as we have seen, when you get at the real sense of what is urged by this party against the present version. "The head and front of its offending hath this extent, no more." It does not teach, and it can not fairly be made to teach, what they choose to hold concerning baptism!

It is proper to say that this subject has been pursued already quite as far as was expected at the beginning. We entered upon it with no intention of following these gentlemen whithersoever they might lead. We did not undertake to show that the received version of the Word of God is free from imperfection, nor to dispute the right of any to make a new translation. We rejoice in every contribution that true scholars make to the elucidation of the sacred writings, prompted by the love of truth, or even by the love of letters; nor are we unwilling

that errorists and pretenders should give their opinions to the world. We believe, however, that the old English Bible is about as good a translation, take it altogether, as is likely to be made. We see no reason to expect that a new version, by whomsoever produced, would be better than this. We believe that this is so far correct, that every principal doctrine which God intended to reveal to men, and every command which He intended to impose, are fairly exhibited to the common reader. Persuaded, then, that this translation clearly "teaches what we are to believe concerning God, and what duties He requires of man," we think that the Church at large is justly satisfied with it as a fair rendering of the Word of God for common use. Nor should we, nor those who requested this service of us, interfere with any others who chose to offer a new translation, if they would fairly represent a just design, to be pursued in a right spirit, searching after truth as becomes Christian men, to be executed by scholars of acknowledged learning and abilities for the work.

Instead of this, it is intended, as we believe, to make a version for a party — that party wrong on the questions on which it is determined to force the Word of God. Let men do even this, if they please, but let them not attempt to beguile others into a confidence which they will abuse — by representing that as CATHOLIC which is INTENSELY SECTARIAN. Such is the spirit of this enterprise, and as such we expose it. We undertook to show that this "revision movement, sectarian in its spirit and aims, and not called for by the Church at large, or required by the actual necessities of the subject, is not entitled to the public confidence and support" which it is soliciting on the plea of an unprejudiced and catholic design. The reader must judge how far we have succeeded.

And now, in conclusion, we invite the public attention to a new and significant feature in this subject. It has been proved beyond all fair denial that the RALLYING POINT of the revision

enterprise has been IMMERSION, substituted for baptism. Now, as we understand, the principal organ of the revisionists is the New York Chronicle, a leading religious paper in the interest of the Baptist churches of this country. We have not the pleasure of receiving that paper, but we find it quoted in various quarters by the religious press, within the last few days, as follows:

"We doubt whether, as a sect, we should not lose more than we gained, by translating the word *baptizo*.

* * * * * * *

"We deprecate the idea of any organization getting out a version, with its own imprint, and then instituting a system of out-door agencies, through the press or otherwise, to give it currency. By the same rule that one society may do it, any other society may repeat the experiment in reference to a version of its own, and thus the people will become divided up between belligerent Bible organizations, each contending with stentorian lungs, and a vigorous system of agencies, to draw the public within the whirlpool of its own influence. A battle of Bibles would ensue more terrific than that of sect, and feud and faction would be eternal."

It is impossible, we think, to mistake the sense of all this. The first dissatisfaction of the public mind with the scheme, the stern condemnation by the Church at large, by reflecting men of the world, and by true scholars, of this sectarian tampering with the Word of God, can not but be felt, and the impression is beginning to show itself in this change of position. But observe how this frank statement is the means of nailing the colors of sectarianism to the mast of this Revision Association: *the American Bible Union, through its Secretary, has publicly stated that the Chronicle is not the organ, and must not be held to speak the sentiments of that Society;* the plain meaning of which seems to be, that the Union adheres to the purpose of making the new Bible call baptism

immersion, notwithstanding all misgivings of its friends and defections from its party.

W. L. BRECKINRIDGE,
Of the Presbyterian Church.

H. M. DENISON,
Of the Protestant Episcopal Church.

SAMUEL LOWRY ADAMS,
Of the Methodist Episcopal Church, South.

E. C. TRIMBLE,
Of the Cumberland Presbyterian Church.

G. GORDEN,
Of the Associate Reformed Presbyterian Church.

P. S.—Since the above was written, we have seen the last discourse with which the public has been favored by the gentlemen who are writing against us and for "revision." We perceive nothing in it that meets the argument we have urged, or the testimony we have offered against their designs as purely sectarian, while the bitterness of its spirit and the rudeness of its terms show that its authors are writing for a party. And thus we excuse that contempt of truth and fairness, and that ignorance of good manners, which charge us with forgery in ascribing to Dr. Cone "sentiments which he never uttered by mouth or pen, and which nobody but these clergymen ever reported on them."

The gist of their labored reasoning seems to be that their association ought to be judged only by its written constitution and laws. To all which we deem it sufficient to reply, that men's true spirit and their own sense of their constitution and laws are to be learned from their practice under them. The way to know a tree, as the old Bible tells us, (perhaps the new one will give a better,) is by its fruit. The people who are acting under this constitution, fair as it may be, make it perfectly plain what they are doing. "OUR ONLY business is to uphold IMMERSIONIST versions, and to give THEM as large a circulation as we can; and this is *our* business *because all the*

rest of the Christian world have thrown them away. THIS SINGLE OBJECT IS OUR RALLYING POINT." So writes the "accomplished secretary" of the Bible Translation Society of England. "IN THESE SENTIMENTS WE CORDIALLY UNITE," says Dr. Cone. This is the spirit which has betrayed itself in every step of this movement, and which shows the true nature and design thereof. How far the counter influence, which has begun to show itself, as appears by our quotation from the New York Chronicle, may change the whole subject, it not for us to say. *We shall see in the future who will do justice in the matter of Dr. Cone's statements.* WE ARE RIGHT, THEY WRONG, AND THEY ARE NOW AWARE OF IT.

NUMBER VII.

THE FIVE CLERGYMEN ABOUT REVISION.

WE are exceedingly sorry that our clerical friends have permitted their angry passions to get the mastery of their reason, and cause them to make such a display as they did in the Journal of last week. The public have a summary way of deciding questions between disputants, on just such displays of temper as those in which they indulge themselves. It is considered quite a fair rule that the disputant who gets angry in conducting a logical discussion, and who resorts to abuse and invective, is on the losing side. It was no fault of ours that these clerical gentlemen undertook to meddle with matters that did not concern them, and that they entered upon the work thoroughly unprepared. It is rather their misfortune than our fault that they have gone continuously through a series of blunders, marking each stage of their progress with wild assertions, false logic, blundering statements, and sophistical argumentation. Why, then, display an evil temper

toward us? We know that these gentlemen have some excuse for being angry. When men are bruised from head to foot, when pains rack them in every joint, it is scarcely to be expected that they can always exhibit, in its most exemplary light, the virtue of Christian patience; but then they need not be unjust in their irritability, and ascribe their sufferings to innocent parties. Nor need our clerical friends feel any extraordinary surprise that their lectures upon courtesy and good taste, uttered in the midst of illustrative querulousness, wrath, and invective, fall still-born from their pens. Will they pardon us for saying that not only we, but the public, would greatly prefer examples of courtesy, good taste, and pleasant manners from them, than didactics on those subjects without examples? Their course is not very impressive, but we wish them more success as teachers of manners and the general proprieties of life than they have been able to command in their efforts to put down a revision of the Bible.

We confess that our clerical friends have great reason to be sick of their attempts upon the revision cause. It has been a losing business to them from the moment they appeared in the arena of public debate until the present time. It is not a matter of marvel, therefore, that they are now anxious to quit. But they are the John Gilpins of debate, and ride they must when there is no opportunity for dismounting. These gentlemen determined, as John Gilpin did, to take a merry little jaunt; and since their Rosinante has become as restive and unmanageable as that renowned horseman's did, they must follow his example and hang on to their steed as best they can. All England is engaged in a laugh at this time at the Archbishop of Canterbury, who is called the Episcopal John Gilpin, because in an ill-advised moment he was indiscreet enough to order an investigation of the sermons of an archdeacon, in order to see whether there was any heresy in them. The committee reported that it was a case for further proceedings. But just at that point the zeal of the Archbishop cooled

off. Thus far the process was a cheap one; but further steps were to be attended with a horrid bill of costs without any increase of happiness or reputation to the Archbishop. The Primate did not feel that he was called upon to nurse orthodoxy by the expenditure of his Episcopal revenues, and he therefore resolved to permit the archdeacon and his heresies to remain in the Church. But alas for his wishes! he was in for it! The inexorable Mr. Ditcher, who had drawn him into the difficulty, who had, in the language of the London press, "placed him on the inclined plane of a parliamentary act," resolved to keep him moving. Mr. Ditcher appealed to the Queen's Bench for a mandamus requiring the Archbishop to prosecute the archdeacon. The Archbishop resisted the court, he wrung his hands in anguish, and asked lugubriously, what it was to him if the archdeacon had ten thousand heretical crotchets? Why was he to expend fifty thousand dollars to ascertain their existence? But the Queen's Bench made their rule absolute against his grace of Canterbury, and despite of himself he must go on with the case and foot the bill of costs. None of the London papers estimate the law expenses at less than fifty thousand dollars; and this sum the Archbishop will have to pay merely because he started on the hunt of heresy in his archdeacon, and could not stop when he wished to do so. Like our five clerical friends, "when he had his discretion, he would not be discreet, and when he was anxious to be discreet, he had no discretion." For our clerical friends are in quite as disagreeable a predicament as the Archbishop. They were willing to take a little journey into the revision question, provided they could have everything their own way; but they are sickened and disgusted in finding that they have reached a place where blows can be given as well as received. They seemed to adopt the idea that they could stigmatize what and whom they pleased, lampoon all who stood in their way, and no one was to say a word in answer to them. The moment they are routed and driven from every point they assumed,

they commence delivering homilies upon good taste, courtesy, pleasant manners, and such matters. When we need any instructions in such things, we shall claim the privilege of choosing our instructors. If, like His Grace of Canterbury, our clerical friends have found heresy-hunting neither a profitable nor a pleasant pastime, they may profit by the lesson, and be careful how they *begin* the hunt next time Forty millions of Bibles have not been wasted upon the people. Men and women are learning everywhere that Christianity is an individual matter, demanding the exercise of personal judgment and the personal action of each individual. They are cutting themselves loose from the dicta of those who usurp the right to think for them and to lord it over their consciences.

The time has come now for us to turn upon these five clerical gentlemen and demand of them why, without reason, right, authority, or provocation, they undertake to meddle with the inalienable rights of others; why they undertake, without a shadow even of right or privilege, to dictate to free people who are at least their equals; why they presumptuously attempt to manacle and bind those over whom they have not even a fancied overseership? Neither the minds nor souls of an intelligent free people are in their keeping or under their control. Nor have they any the least right to interfere with the acts of any body engaged in a revision of the Bible. Each member of the body of Jesus Christ is clothed with every Christian authority on earth that belongs to either of these five gentlemen. Yet they have undertaken, by a most extravagant assumption of authority, to meddle with a great public enterprise, over which they have no special stewardship. These five clergymen would think it extremely presumptuous in the Bible Union to declare that neither themselves nor their people should read any thing, as the Holy Scriptures, but the revised Bible: is it less presumptuous on their part to attempt to bind the free and enlightened mind of the American people to King James's version? What earthly authority is possessed by

these gentlemen, in these matters, that is not in full possession of the humblest soul on God's foot-stool that has been redeemed by the blood of Jesus Christ? The time has passed for clerical dictation to paralyze the faculties of the soul; they belong alone to Jesus Christ. Yet these five clergymen talk as though they had the custody of the Hebrew and Greek Scriptures, and seem to claim that they can shut and no man shall open, and opon and no man shall shut. If these five clergymen imagine that King James's version, which they revise and alter at pleasure, is good enough for such people as give them the keeping of their consciences and faculties, the Bible Union does not arrogate to itself the authority to disturb that enjoyment. Surely these gentlemen can retain King James's version without meddling with the rights of other people. The question of translation of the Scriptures is solely between the translators and the Author of the inspired text; and in no possible way can these five clergymen show that they have any right to make themselves third parties to the question. Three of these clergymen have solemnly subscribed to a Confession of Faith, which, in the eighth division of the first chapter of the copy from which we quote, says, that "the inspired text is authentical, and may be appealed to in all controversies of religion." This proclaims in unmistakable language that King James's version is not a reliable standard, since an appeal may ignore its very existence in the Churches that adopt that standard of faith. If it is a fair and faithful version of the inspired text, by which all the nations of the earth are to be molded, why not use it for "appeals in all controversies of religion"? If it is not a fair and faithful version of the Word of God, if it is not a proper standard for appeal, what do the three clergymen who subscribed that Confession of Faith mean by trying to force the people of this free country to hold to it alone? Do they mean to say, that though unauthentical, it is good enough for the masses of the people? If they mean that, why not say so and not dodge the question?

But admitting that these gentlemen had some right to meddle with the established and indefeasible rights of others, was it not due to themselves, to the community, to the eternal principles of justice and truth, to that golden rule—"do unto others as you would have them to do unto you"—that a sense of decorum, of clerical dignity, of common civility should have restrained these clergymen from unprovoked and inexcusable insults? Was there any propriety in the exhibition by these clergymen toward the Bible Union of those ideas of Christian ethics in which they have indulged themselves? With an utter perverseness and gross inconsistency, for which these gentlemen can plead no other excuse than that of the man who swore a certain horse was seventeen feet high, they persevere in the parrot-like notes that the object of the Bible Union is to make a sectarian Bible. We have nailed that base coin to the counter too firmly to be removed by these gentlemen. All their iterations and reiterations can do nothing toward strengthening their original statement — that was a wild and gratuitous assertion, and all its repetitions are of the same character. But these are full-blown teachers of good manners, ethics, courtesy, and decorum! Stripped of its verbiage, this charge means that the Bible Union's constitution, laws, and organization, its requirements of its translators, its contracts for fidelity in translation are a mass of falsehood, and that all the aiders and abettors of the work are liars, knaves, and villains! The language of these clerical worthies admits of no other interpretation. And this is the language which these clergymen dare to use about thousands of people at least their equals in reputation for truthfulness, fidelity, righteousness, and holiness before God and man! This is a specimen of clerical politeness, gentility, and decorum with a vengeance! And when these clergymen have heretofore been brought to the bar of public opinion to answer for this foul wrong, this deep offence against good morals, the people will bear witness with us how completely they broke down in all their attempts at proof. Invec-

tive against Spencer Cone, and Alexander Campbell, seem to constitute the sum total of their ideas of testimony. Such conduct can do these gentlemen no good; it can do the cause of revision no harm. But when did these five clergymen get sick of sectarianism? If it is lawful to be a sectarian, it is lawful to have a sectarian Bible; if it is wrong to have a sectarian Bible, it is just exactly as wrong to be a sectarian; for an apostle has declared that whatsoever is not of faith is sinful, and if a man has a Bible that is not sectarian and is a sectarian himself he is living in open and confessed sin. Yet these five gentlemen, who are so shocked at the idea of getting a sectarian Bible from the Bible Union, are recognized in this community as intensely sectarian. Their daily labors and nightly thoughts are devoted to sectarian pursuits. Their avocation is to build up five varying sects, which differ from each other so widely that some of them would consider their pulpits degraded by the presence of their anti-revision coadjutors in them. But they are awfully shocked at the idea of a sectarian Bible! Now they themselves know that they are intensely sectarian; this whole community knows it as positively as it knows that the sun gives light and heat to the earth. And, since they are steeped in sectarianism, the natural inquiry is, where did they get it? If not from King James's version, from whence did they obtain it? If from that, then these five clergymen have the very thing that they are lustily crying against in the papers, and which they are trying to saddle upon the community! Verily, gentlemen, you have brought yourselves to a pretty pass before the intelligent people of Kentucky. Do you flatter yourselves that the honest common sense of the people cannot see through such transparent cobwebs as you spin? No wonder these clergymen seek to dismount from the animal on which they dashed into this arena. They must have well-founded fears that their necks may be broken in any plunge that he may make.

Let us try these gentlemen on some other points of their

attitude before the sovereign people. They seemed some time ago to consider in their first ramble before the public, that it was a matter for their investigation and invective, that two denominations differing, as they said, on "fundamental" points had united for a revision of the Scriptures. Now, it should have touched the reason of these clergymen that these two denominations in being willing to submit whatever differences existed between them to the college of revisers, expected then and expect now to give up any practice, doctrine, or tenet that is not clearly taught in the revised Bible. To people even of ordinary understanding this looks like good and commendable conduct. It precisely resembles that conduct of the Bereans, which won from the pen of inspiration the praise that they were *more noble* than those of Thessalonica, in that they searched the inspired oracles in order to ascertain truth. We doubt whether the Bereans would have ceased their laudable labors on account of the taunts of exasperated leaders, nor shall we, while we are in the line of their example.

But since our clerical friends thought proper to awaken public attention to this combination, they will pardon us for looking into their extraordinary coalition. The sound public sentiment of the English race has always looked with strong jealousy upon all coalitions of exceedingly discordant materials. And when five clergymen, whose lives are devoted to hostility to each others' denominations, who, though enjoined by the Saviour of the world to maintain the unity of his body inviolate, as an essential element in the conversion of the nations, scorn and reject the Divine injunction which cries from the garden of Gethsemane in stronger terms than the blood of Abel did from the ground, but who zealously seek and readily find a temporary bond of a *quasi* union in a common animosity against a work, which the pure-minded, the holy, the righteous, the pious, and the learned of every Protestant denomination for the past two hundred years have declared is a heavenly, holy, and needed work, the people have a full right to know

the animus that brought them together into such a remarkable coalition. It is made up of very much such material as the indignant eloquence of Edmund Burke immortalized, immortalized because the eloquence was the echo of the popular sentiment. Burke described that coalition as "an administration so checkered and speckled; it was a piece of joinery so crossly indented and whimsically dove-tailed; a cabinet so variously inlaid, such a diversified Mosaic; such a tessalated pavement without cement, here a bit of black stone and there a bit of white; of patriots and courtiers; king's friends and republicans; whigs and tories: * * * * * * * * that it was indeed a curious show, but utterly unsafe to touch and unsure to stand upon. The colleagues who were thus assorted at the same boards stared at each other and were obliged to ask — 'Sir, your name?' 'Sir, you have the advantage of me.' 'Mr. such-a-one, I beg a thousand pardons.' I venture to say it did so happen that persons had a single office divided between them who had never spoke to each other in their lives until they found themselves, they knew not how, pigging together, heads and points, in the same truckle bed." But Burke's cabinet coalition was not more of a surprise-party than our five clergymen were when they first found themselves combined in a common object, the hunting down of Spencer Cone and Alexander Campbell in the columns of a newspaper. They probably felt that it was a piece of good fortune that they had found one thing on which they could unite and form a brotherhood. How much of a reward they will get for springing such unions, while they utterly neglect the Divine one enjoined upon them, is a matter for future adjudication. That special union was the choice of these clergymen, and they must abide the award of an intelligent public who are abundantly able to make a discriminating judgment in all such matters.

Having thus disposed of this cabinet picture, we turn to some other features which these clergymen present for exhibition. They must themselves see the adroit dodge by which

they attempt to relieve themselves of the truth we have pinned upon them in relation to their ostentatious display of knowledge respecting King James's revisers. We showed that they did not even know how many men were employed on the work. In a loose and rambling way they said there were fifty odd. We produced conclusive authority to show that there were only forty. After weeks of labor these gentlemen have at last made a faint effort to sustain themselves. They uttered a loud hosanna over Anderson's Annals of the Bible when they wished to use that work against us; but when we turn its truths against them, and shiver their statements into shreds, they find it very convenient to disclaim all further acquaintance with Anderson's great work. In order to try and find a prop for their fatal blunder about the "fifty odd translators," our clerical friends hunt up a poor miserable work called M'Clure's "Translators Revived," and attempt to pass that off as an authority against the highest authorities in this matter. But even M'Clure does not sustain them beyond the number forty-seven, and our clergymen ingeniously pieced out the forty-seven into fifty-four by a little imagination of their own! And they endeavor to palm off this guess-work as history! Now we shall make the matter very plain. Anderson's "Annals of the English Bible" is a standard authority, endorsed by these five clergymen in their first article. Anderson thus distributes King James's workmen:

He gives the names of the TEN at Westminster, engaged on Genesis to 2d Kings, inclusive; at Cambridge, the EIGHT engaged on 1st Chronicles to Ecclesiastes, inclusive; at Oxford, the SEVEN employed on Isaiah to Malachi, inclusive; at the same place, the EIGHT employed on Matthew to the Acts, inclusive, and the Revelations, at Westminster again, the SEVEN employed on Romans to Jude. Anderson gives the names and position of each one of these revisers. If the reader will add together the figures we have placed in small capitals, he will see that they make forty instead of the fifty

odd which these clergymen have been looking for so anxiously and fruitlessly. And Thomas Hartwell Horne, in his great work, gives precisely the same distribution that Anderson does, and makes the number just forty, as we stated it. Our clericals might as well submit; they can not get out of that blunder.

Again, these gentlemen undertake to make capital out of what they call our mistake about the motion of Canon Selwyn for a revision of the Scriptures. The highest dignitary in the Episcopal Church of Kentucky communicated to one of the undersigned, last week, the information *that Canon Selwyn's motion embodied the sentiment of his Church.* The Church of England thus intimated its sentiment through one of its own members.

These gentlemen feel that they are so lame that they can not get along without Dr. Fuller. They once more claim him on the ground that he once spoke of the impropriety of another organization engaging in the work of revision. He was not speaking of the Bible Union, for that body was not then in existence. *He is now actively engaged in assisting the Bible Union.* These clergymen should try their hands at proving that Paul never was a Christian because he held the clothes of those who stoned Stephen to death.

Our clerical friends seem to be fairly frantic on the immersion question. They appear to think that there is no other question under the sun. We have never said a word about it except in answer to them, and with rare coolness they talk of our clamor about immersion! Anti-revisionists have written ten lines about immersion where the friends of revision have written one, as may easily be verified, in our case, by comparing our articles with those of the clergymen. Our Bible Union treats baptism as it does all other words—by requiring all to be translated so as most clearly to express the sense of the original. And these five clergymen seem horror-stricken at the operation of such a law in the hands of the learned, but

the horror is only about *one word* in the text of inspiration. Verily, gentlemen, you are in a trouble that will command but little sympathy.

Again, as if determined to vindicate their title to be considered the most consistent mortals in all inconsistencies, these five clergymen talk grandly about "attaching too much importance to an ordinance or sacrament in its mere form." And yet each of these gentlemen has solemnly subscribed to a Confession of Faith that boldly and plainly teaches baptismal regeneration even for unbelieving infants.

These gentlemen merely pass from one slough to get into another. Until we observed their work we had supposed that human nature might be fatigued even in blundering, but the endurance of these gentlemen is almost beyond the powers of faith. They now raise a clamor because the work of revision is, as they say, in the hands of immersionists. It is a sound maxim in law, as in all sound morals, that no man can justify himself by a plea founded on his own wrong-doing. If this cause is in the hands of the immersionists, it is the fault of such gentlemen as these five clergymen. The Bible Union opened its doors wide enough to admit every honest-minded man or woman on earth. Its platform demands no more than that God's Word shall be translated faithfully into all languages. These clergymen were not excluded, unless they are opposed to the faithful translation of that Word. And why not come in now? The doors are still open. The gentlemen widely mistake the truth. There are great numbers of persons in the Bible Union who are not immersionists. But what if all are immersionists? Are the constitution and laws good and suitable for carrying on the revision enterprise? Is the work needed? God has ordained that "ALL THE WORDS OF HIS LAW SHALL BE WRITTEN VERY PLAINLY." Do the five clergymen feel disposed to give a counter ordinance to that? We have shown so clearly that even the five clergymen do not dispute the fact, that many things in King James's

version are *obscure*, many others are very *erroneous*, some are palpable and universally acknowledged *perversions*, and some are *contradictory*. But the five clergymen choose to defy God's ordinance requiring plain speech for his laws!

Our clerical friends utterly refuse to meet any question at issue with any sign of fairness. On a certain occasion some Jews undertook to entrap the Saviour. He told them that he would tell them what they desired to know, provided they would answer one question—was John's baptism from heaven or from men? They reasoned among themselves, that if they said from heaven, He would corner them by asking, why then did you not receive it? And they were afraid to say from men, because of the danger of being stoned. They concluded not to answer. The five clergymen closely imitate these Jews. We have put the question to them repeatedly, Is King James's version faithful in all respects to the inspired original? They are afraid to say it is not, because then the public demand would be, why not revise it? They dare not say it is, because then we could overwhelm them with all their scholars and with one another of the coalition. Instead of answering that honest, fair, and vital question, they cry out, at the top of their lungs, immersionists, Spencer Cone, Alexander Campbell, and sectarianism, and complacently think that they are logicians! They work in sectarian harness day and night, and occasionally seek each other's company, not for the promotion of the Gospel of Christ, not for the conversion of the world, not for the union of Christians, but to abuse Spencer Cone, Alexander Campbell, and the Bible Union. Are they afraid that, if the Scriptures are made intelligible to the masses of the people, they will find it difficult to maintain the attenuated threads of their sectarian distinctions?

The gentlemen are greatly troubled about some of Elder Creath's opinions, uttered in St. Louis. Have they not yet learned that the Bible Union fetters no man's opinions? Whatever is founded in reason, and is consistent with truth,

is respected. Is not that the way that these clergymen get along in their coalition? Are all the members of this famous coalition to be judged by the opinions of any one member of that immortal quintuple alliance? Now, in order to show these clergymen how free the Bible revision cause is, we hereby tender a public invitation to any one of the alliance, to attend the Annual Revision Association, which assembles in this city on the 10th of April, and make a speech. It shall be published in our proceedings, and scattered among the friends of revision. The speaker may take his text on any one of the favorite topics of the coalition — immersion, Spencer Cone, Alexander Campbell, or sectarianism. If they have not exhausted themselves on these entertaining themes, we hope that some one of the body will avail himself of this opportunity for distinguishing himself.

The coalition seems steadily bent on finding out the names of the college of revisers. They speak of the "sedulous concealment." Gentlemen, do be patient. Some of your friends have declared, that if any names in their *denominations* can be discovered, they shall be expelled. But the names of numbers of them are widely known. They have been given to thousands in public addresses, and to several of the five clergymen, by one of the undersigned. When you cool down and get through with your decorum letters, you shall have more names. After all, may we not enquire whether these five clergymen are not more worried about the names they already know than concerned about the remainder? The friends of revision have all the information on this subject that *they* desire at present.

Our clerical friends are much more devoted to asking questions than to answering them. They ask us solemnly, "Is it held that plain, common sense people, not scholars, can not get out of the old English Bible a just and clear sense of the Gospel in every doctrine, promise, and precept?" And we ask, does not each one of you teach that these can be found

either in the Thirty-nine Articles, the Westminster Confession of Faith, or in the Methodist Discipline? If there is any sense or logic in your question, why print Bibles at all, or why preach from them? Why not print and circulate the little formularies, why not preach from them, why not teach in the Sunday-schools from them? Will not your question apply to the Douay version? Why does each one of you denounce that? Will not your inquiry apply to the Swedish and Portuguese versions, not one fourth of which is correct or intelligible to the common people? God declares, that "ALL Scripture given by Divine inspiration is PROFITABLE." Do you call that in question? God denounces those who shall ADD to the words of His Book, and those who shall DIMINISH from His words. Many letters, words, and sentences, that do not belong to the Word of God, are added in King James's version: many that belong to the inspired text are not to be found in the authorized version, and many expressions are unintelligible that should be plain. How many of the ablest and best of scholars have we already quoted upon these clergymen on these points? But, in good season, we shall give more.

As specimens of what these gentlemen understand by courtesy, good manners, decorum, &c., we beg leave to call attention to the following We are charged with "acting under false pretenses," with 'attempting to force the Word of God;" "to beguile others into a confidence that will be abused." These beautiful gems of politeness, we suppose, are the choice morceaux of clerical courtesy to which we poor laymen must submit in humble gratitude to these dispensers of blessed words! Although the reader may search all the articles of the undersigned without finding the least semblance of such language, yet these gentlemen not only indulge in the most insulting inuendoes and criminations, but with the coolest complacency lecture us upon good manners, civility, and courtesy! But they say that they "would not interfere with us

if we would represent a just design." We shall feel obliged to the clergy if they will translate that into intelligible English. But this much we can say: we challenge these gentlemen to place their finger upon a single instance in which we have failed to fully express our true designs and objects. An injustice by inuendo is rather worse than an open wrong.

Our clerical friends are exceeding fretted on account of our allusion to the wrong they perpetrated on Spencer Cone. The charge is true, just in the terms in which we expressed it. We answered them from their publication in the Courier; and in their article in that paper the grievous wrong was done to Spencer Cone of which we complained. And the wrong has never yet been amended. The Rev. Mr. Adams has pointed out the fact that the publication in the Journal was correctly printed. But why did not these gentlemen see that their publication was correct in both papers? They are responsible for both. We charged that the wrong was perpetrated by quotation marks; and so far as the article of the clergymen in the Courier is concerned, the wrong is still unredressed. These clergymen owe it to themselves, and to a sense of justice to the memory of Dr. Cone, to correct their error for the readers of the Courier. When they do that, they may consider themselves relieved of our charge, but not until then. When a man discovers that he has committed a wrong, even by a typographical error, he is in common honesty bound to correct it.

Our clergy talk about judging a tree by its fruit. They should be careful about awaking too much public attention to that rule just now; we question whether it will benefit them a great deal. But we are willing to be tried by that rule. What better first-fruits of an organized body do they want than its constitution and settled rules of procedure? And we call upon the gentlemen now, as we have often done unsuccessfully, to point out the least flaw in them, or the first instance in which we have deviated from them.

We beg leave to say to our clerical friends that these articles are extensively republished; and the friends of revision, in all cases, publish the articles of the five clergymen. Preparations are in progress for the republication of the whole correspondence in pamphlet form for distribution in Europe and America. We shall be happy if our clerical friends will try their hands once more, and produce something that will do them credit. We pray them, before they abandon this field of fame, to try and state ONE fact on revision that will bear scrutiny; to make at least ONE argument that will pass current in the realms of logic.

JAMES EDMUNDS.
T. S. BELL.

NUMBER VIII.

THE AUTHORS AND FINISHERS OF THE COMMON VERSION. — ITS REVISERS AND THEIR OPPONENTS.

WE have heard and read a great deal in relation to the remarkable merits of the forty gentlemen, who, by a stretch of courtesy, are called the translators of King James's version. The period in which they flourished is called, very curiously, "the golden age of learning," a phrase which can have no force of truth to those acquainted with the history of that epoch. What are the golden fruits of that period? What are the products of the learning of that age? In what quarter of the earth may any man seek for any evidence of the truth of the statement that the learning of King James's times was either comprehensive, accurate, vital, or able? It is easy enough to manufacture fine phrases—quite easy, in the loom of an active imagination, to weave tissues at once gaudy and glaring and attenuated. But in matters that concern the

welfare of human beings, that are connected with their highest interests and their eternal rights, that bind them to the throne of Omnipotence and to an inheritance that is undefiled and that fadeth not away, fine phrasing and a tesselated mosaic of pompous words, that speak more of sound than of sense, are not the proper food for the immortal mind. At the judgment-bar of God each individual must answer for himself; neither priest nor clergy of any kind, nor church institutions made by men, nor human formularies, can be of any avail. Each mortal must answer for himself, upon the Word of God, and by that alone will each one be measured. Hence the value of the labors of the Bible Union towards that glorious consummation which the English language so much needs—a translation of the Word of the Eternal, faithful in all respects to the inspired original. Battle after battle has been fought upon the principle involved in this work. In all ages, privileged orders have felt that among their dearest privileges was that which protected the masses of the people from too clear a comprehension of the Word of God. Thus, when Cranmer attempted to revise Tyndale's translation of the New Testament, and divided the work out among the most learned men of his time, the answer of Stokesly, bishop of London, is not a bad type of myriads of established errorists of that age and of all succeeding ages. This clergyman, to whom Cranmer had sent the Acts of the Apostles for revision, said: "I marvel what my lord of Canterbury meaneth, that he thus abuseth the people in giving them liberty to read the Scriptures, which doth nothing else but infect them with heresy. I have bestowed never an hour upon my portion, nor ever will. And therefore my lord shall have his book again, for I will never be guilty of bringing the simple people into error." In plain terms my lord bishop of London could see nothing but evil in an attempt to make the Scriptures of Divine Truth intelligible to the masses of the people. When the early reformers endeavored to translate language of this kind into such as

expressed good honest thoughts, they successfully spake, according to Hume, in these terms: "Nothing can be more absurd than to conceal, in an unknown tongue, the Word of God itself, and thus counteract the will of Heaven, which, for the purpose of universal salvation, had published that salutary doctrine to all nations; that if this practice were not very absurd, the artifice at least was very gross, and proved a consciousness that the glosses and traditions of the clergy stood in direct opposition to the original text, dictated by Supreme intelligence; that it was now necessary for the people, so long abused by interested pretensions, to see with their own eyes, and to examine whether the claims of the ecclesiastics were founded on that charter which was on all hands acknowledged to be derived from heaven, and that, as a spirit of research and curiosity was happily revived, and men were now obliged to make a choice among the contending doctrines of different sects, the proper materials for decision, and, above all, the Holy Scriptures, should be set before them; and the revealed will of God, which the change of language had somewhat obscured, be again, by their means, revealed to mankind." The Bible Union of the present time occupies the very ground occupied by the reformers of the troublous times of Henry VIII., Edward, Elizabeth, and James I.; the opposition to the Bible Union stands precisely where all opposition to giving the fullness and purity of the Word of God to the people has ever stood. And this opposition now is doomed to meet even a more disastrous fate than its kindred types have ever experienced, for the Bible Union occupies a territory of truth, of fidelity to God and man, and of capacity for its noble objects, never before occupied in any attempt to make a perfectly faithful version of the entire Word of God. Burnet's "History of his own Times" and Neal's "History of the Puritans," amply confirm the truth of Hume's picture of the opposition to a faithful translation of the truth of God; and a modern artist might draw a similar picture from living models. Even

those forty gentlemen who revised the Bible in King James's time, and who are now canonized and sainted among Protestants to such an extent that a Presbyterian clergyman, in the Independent, recently said that some Protestants bestowed upon their work an "idolatrous reverence," felt a great load of the evils which their reverers attempt to heap now on others. We have now before us the preface of these forty mirrors of "the golden age of learning of King James's times" to the first edition of the Bible revised by them. In that they thus speak: "Whosoever attempteth any thing for the public (especially if it pertain to religion and to the opening and clearing of the Word of God) the same setteth himself upon a stage to be glouted upon by every evil eye, yea, he casteth himself headlong upon pikes to be gored by every sharp tongue. for he that meddleth with men's religion, in any part, meddleth with their costume, nay, their freehold, *and though they find no content in that which they have, yet they can not abide to hear of altering.*" The italicized portion of this word-picture has all the fidelity of a perfect daguerreotype. We have among us those *who are not content with what they have*, but can not abide to hear of altering. Take, for example, the practices and connections of "the five clergymen" who have recently immortalized themselves before the people of Kentucky in their attempt to crush out life from the revision cause. All that portion of the five clergymen who know any thing of the Greek language industriously revise the Scriptures in their pulpits and in their theological polemics; and three of the five utterly condemn King James's version in what are held to be important and essential parts. King James's version sets up an establishment called Bishops, which three of these clergymen, with all their brethren, utterly repudiate. With two of these "harmonious clergymen" bishops are a divine order, set forth in the Holy Scriptures; but the other three harmonies reject the divinity of bishops, refuse to acknowledge their existence in their church government, and

declare, that although such an order is taught in King James's New Testament, the Holy Oracles in the inspired text teach nothing of the kind! Verily, these are guides for the people to the pure light of God's truth!

But we turn to a consideration of King James's packed jury of revision. It is a great stretch of the truth to call them substantially by the name of translators. The real translator of a large portion of the English Bible was William Tyndale, who gave ample evidence of the possession of more learning than we have any evidence was in possession of the entire forty gentlemen called King James's translators. Tyndale really translated the Old Testament from the Hebrew, for he no had English translation from those tongues to guide him. That noble martyr to truth determined, even at the risk of his life, which he lost in the cause, to furnish the people with as faithful a version of God's word as he could make; and his truthful mind foresaw the results. In a conversation with a reputed learned divine, he uttered the remarkable words: "*If God spare my life, ere many years, I will cause a boy that driveth the plow to know more of the Scriptures than you do.*" The light of that truth shines now upon the labors of the Bible Union.

To return: King James's revisers had before them the labors of Tyndale, Coverdale's translation, John Rogers's compilation of Tyndale and Coverdale, with improvements of his own; Cranmer's Great Bible; the Geneva Bible; the Bishop's Bible; and the Latin Vulgate. All testimony of any weight concurs in supporting these facts. A great deal of labor is spent by persons, who scarcely know what they are talking about, in glorifying the learning of King James's "translators." If these parties were called upon for proof of their statements, they would necessarily be dumb, for the record is vacant in all the matter of proof. Those "translators" have not left a single monument of their learning by which its character can be ascertained. Men of science, of learning, of arts, and of philoso-

phy are known by the works they produce, and can be known in no other way. Where is the lexicon, the grammar, any editions of the classics, any treatise in any one department of learning, prepared by any one of King James's board of forty revisers, to which men may look in order to learn something of their acquisitions? All history stands dumb to these questions. There is not a particle of reliable evidence that any one of the forty could read and translate with skill either Hebrew or Greek. It requires no great amount of scholarship to detect their frequent visits to the Latin Vulgate for such improvements as they made upon previous versions; but their improvements were more than counterbalanced by their numerous blunders and palpable corruptions of the Word of God. The preface, to their first edition of the Bible was full of the lowest, vilest, almost profane adulation of one of the most wicked, profane, and outrageous beings that ever wore a crown; one who spent his time in burning Presbyterians and Baptists, and, in the language of Neal, in "wounding the Protestant religion and the liberties of England." And they carried this adulation where it became profanity, into the text of God's word. In order to assist the tyrant James in riveting a yoke upon the necks of the people, these corrupt revisers, holding appointments under James and seeking church benefices at his hands, did not hesitate to make holy writ utter repeatedly, God save the King — a phrase not only never written by the Holy Spirit, but at war with all of God's revelation on kingly governments. In former articles we have shown the enormity committed by these men in placing in the word of inspiration a Saxon female idol Eostre or Easter, in lieu of the Divine institution ordained by Jehovah. And we might go on and fill column after column with specimens of such work, which not one scholar on this earth would attempt to defend. King James's servitors warped the Word of God to suit their employer or to suit their own theological notions. Their business was with philology not theology. Take a single case of their unscrupulousness in

their department of theology. The word *Klinee* means a bed or a couch. From that word the English language has obtained all such words as decline, recline, incline, and clinical. Throughout the entire Bible, indeed throughout all English literature, wherever the word occurs, it is always translated a bed or a couch, except in a single place. It has no other meaning than that which we have mentioned. But in Mark vii. 4, King James's "translators" had the hardihood to translate it *tables*. They might as well have translated it horse, cow, or sheep, for it means either of them quite as much as it does table. The word *Klinee* or its derivatives occur ten times in the New Testament, and nine times King James's revisers translate it bed. Why then did they forge a meaning for *Klinon* in Mark vii. 4.? Simply because in that place the Saviour used the word *baptismous* and a forged meaning was given to *Klinon* in order to obscure the common meaning attached to baptismous. The common meaning of that word perfectly applies to the immersing of beds; the intention was to make it difficult to apply such washing to tables! Is there a pious or an honest man any where who would hold a tenet erected on such tampering with the inspired text as that?

Let us return to a consideration of the character of King James's "translators." We learn from Dr. S. E. Shepard that a Mr. M'Clure has published a work called "The Translators Revived." He felt anxious to do honor to these men, but he says, that where he expected to satisfy himself without difficulty, *he found himself sorely disappointed.* He searched public libraries and found some little about all the forty save two — Fairclough and Sanderson. They are in hopeless oblivion. We know more of Tyndale and Rogers, who preceded them, than we do of all the forty. Mr. M'Clure, although earnestly bent on doing them honor, acknowledges that their labor was but a revision of *the translations* of Tyndale and Rogers. As the end of Mr. M'Clure's twenty years' labor to do them honor, that is the result. Upon Clark, the author

devotes twelve lines of biography, upon Peryn and Brainthwaite each eleven lines, Radcliffe, Laifield, and King each nine lines, R. Andrews and Ward each eight lines, upon Ravens seven lines, Hutchison and M. Sanderson five lines, upon Burleigh four lines; Spalding three and a half, upon Rabbet two and a half lines. And to such celebrities as these the English mind is called upon to bow in humble servitude for all time to come. There is not the least evidence that any one of the body was a good scholar and a pious man. They praised the King's remarkable piety, and he swore like a trooper in their presence, and was guilty of the most awful abominations before God and man. Bancroft, in attempts to drive the Puritans, Baptists, and others into conformity to King James's notions of a church, drew up three hundred ministers, and suspended, or deprived, or excommunicated, imprisoned, or exiled the whole number. He was King James's chosen churchman, his agent in religious matters. He chose the "translators," and it requires no very great conjectural power to understand what kind of tools Bancroft chose for the work in hand —a Bible shaped for a despotic King who avowed that his throne rested not upon Christianity nor upon freedom, but upon a despotic church establishment. And the Puritan descendants of Raynolds, of Sparks, Chadderton, and Knewstubbs, of the Hampton Conference, are now standing before the people of Kentucky, glorifying King James, Bishop Bancroft, and their allies, and spitting upon the graves and the memories of their martyred Puritan progenitors! Verily, the world moves after a fashion of its own.

But the five clergymen attempted, some time since, to show the remarkable glories of King James's times in biblical learning for a "translation" of the Bible that must never be disturbed. Yet that "translation" has never commanded the confidence or approbation, in all respects, of the learned. In the seven years that succeeded its publication, *ten* editions of the Geneva Bible, and four editions of the Geneva New Testament, were

printed in England. And for twenty-one years the Geneva Bible was the popular one in England; and that bitter hater of dissenters, Bishop Laud, made it a high commission crime to import, print, or sell the Geneva or the Presbyterian translation. We can now place our hand on more than one hundred learned works upon the Bible, extending from 1632 down to our day, each of which condemns King James's version, and proposes amendments in it. And in relation to the relative capacities of the biblical science of King James's age of bitter theological controversy and fiery persecutions, and of our peaceful age of freedom and popular sovereignty, we quote the authority of the ablest Presbyterian scholar in this country.

Edward Robinson, in his "Greek Harmony of the Gospels," says "In the lapse of centuries, and even of years, there is a constant progress in the observation and discovery of new facts and circumstances, bearing upon the social and also the physical history of the Hebrews and other ancient nations. They all serve to enlarge the circle of biblical knowledge; they add to the apparatus and means of the interpreter and biblical harmonist, and often shed new light upon topics which before were dark or doubtful. *It may also be truly said, that in no former period, perhaps, has there been accumulated a greater amount of such facts and such progress than during the half century which has closed.*" That is the testimony of a biblical scholar whose pre-eminence is universally acknowledged. It utterly refutes the gratuitous statements, which, in the absence of any thing that can be called proof, assert the superiority of King James's age, opportunities, or desires, for a faithful version of the Word of God. At least nineteen-twentieths of the merits of the common version are due to Tyndale, Coverdale, and Rogers; a large mass of the blunders, corruptions, and perversions of that version are due to the jury of revisers packed by the relentless persecutor of dissenters, Bishop Bancroft, under the orders of the blasphemous and wicked head of the Stuart race of English kings.

The Bible Union has scholars in its board of revisers who have built up monuments of learning that will be honored among men while biblical science has a friend upon the earth; and there is not a man in it whose personal character has a stain upon it. The principles of the Society we have amply and clearly developed, and they commend themselves to all men. Presbyterians, Methodists, and Episcopalians have, in this city, since the five clergymen commenced their opposition, rallied under the banner of the revision cause, and they cheer us forward in that glorious work which animated the noble heart of Tyndale—to make the Word of God, in English, so clear, so intelligible, and so palpable to the understanding, that an enterprising plowman may in three weeks know more of it than a lazy clergyman.

JAMES EDMUNDS.
T. S. BELL.

NUMBER IX.

TESTIMONIES OF SCHOLARS ON REVISION.

WHEN the Bible Revision Association appointed us to perform the duty of explaining before the public the principles upon which the revision of the Bible has been undertaken by the Bible Union, we had no reason to suppose that any one would undertake to get up a controversy with us on the subject. And we could not have conceived, that under any circumstances, any one would deliberately undertake the wholesale aspersion of the moral characters of the hosts of pious men and women engaged in this cause, whose characters are not called in question in any other matter. All the parties engaged in the enterprise of the Bible Union are recognized as persons of unblemished integrity, of pure morals, of thorough truthful-

ness in matters of veracity. All these parties are endeavoring to procure what no man of learning any where will say the English language now possesses—a Bible faithful in all respects to the inspired texts. They have secured fidelity in this work by all the guarantees known to them, and they have pleaded with their opponents to suggest a better plan or an improvement upon this. *No man has challenged a single principle of the Bible Union. No one has said that there is a single defect in the constitution, the organization, or the contracts of the Bible Union.* There is not one Christian man or woman on the earth who can give one good reason why he or she may not stand on the platform of the Bible Union. That platform is, that all the inspired text shall be faithfully translated. Yet notwithstanding these substantial and incontrovertible truths, we have been assailed. We have been virtually told by those who adduce no proof of their statement, that the constitution, the organization, and the contracts of the Bible Union are false in every respect, and that people whose integrity is commended in all communities wherever they are known, are persons who are so steeped in falsehood that they are not to be believed in any thing they say. Can any person, in any state of case, be justified in making such wholesale denunciation of honest, virtuous people? Is there any Christianity, any ray of a holy spirit, in such work as this? Yet every person who says that the revised Bible is to be a sectarian work, is guilty of this remarkable deed of wrong. And there is not a person any where, who is guilty of this deep offence, who is not himself steeped in sectarianism. There is not a more perfect criterion by which any person's intense sectarianism may be known than by his resort to this sweeping denunciation. We exceedingly regret that Christianity has not yet been received enough by men to purify the moral atmosphere from such poisonous influences. We regret that instead of those pure, gentle, holy, truthful, loveable traits of character, which Christianity intended to introduce, even men who

profess to be under its influence display the same sectarian bigotry, deep-seated prejudices, and reckless tongues, that hunted the Saviour to the cross, and tracked the footsteps of the apostles with unvarying misrepresentation and unrelenting persecution. When the Saviour was among men, he asked, "When the Son of Man cometh, shall he find faith on the earth?" The condition of things we have described does not look much like it. The souls of believers desire the pure oil which Zachariah saw emptied from the two olive branches, through two golden pipes—those two olive trees and two candlesticks which John, in the Apocalypse, saw "standing before the God of the earth;" but the intense sectarianism which has usurped the province of Jehovah, declares that we shall not have it. It dares to declare to men and women, that though its oil is impure, they shall have no other. This intense sectarianism, while admitting that there is not one English version of the Word of God, faithful in all respects, dares to assume that a defective representation of God's revelation is quite as useful as a faithful one. The common version has crowded English Christendom with sects that are almost as innumerable as the sands upon the sea-shore. These sects are the legitimate fruits of that sectarian version from which they all pretend to draw their sustenance; they could not have been produced by the inspired oracles. All the promises of God are based upon His Word, not upon unfaithful versions of it.

But we turn from these contemplations of the subject to legitimate sources of evidence. There are scholars in the sectarian establishments of the day, who can afford to be truthful and honest, and who remember that gentleness and truth are among the graces of Christianity. The cause for which we plead is sustained by the testimony of the entire Word of God, and by the criticisms of every biblical scholar living, and by every one that has lived. And even those influences which occupy positions antagonistic to the cause of revision are now beginning to bear witness to its excellence. We

begin with the Western Christian Advocate, a Methodist paper published at Cincinnati. In answer to a correspondent as to the fact that a prominent Methodist doctor of divinity was engaged by the Bible Union, the editor says:

"After all, no one may be disconcerted about this matter. The new translators must be very incompetent and unfair men if they do not furnish a better translation of the Scriptures than our present English version, which, though the best that could be made at the time—and it may be better than the new one—may be greatly improved for the better, in accordance with the original Scriptures. Wesley gave a better translation of the New Testament. Campbell and Doddridge also improved. No one need be frightened on this subject, as the Bible is quite safe in almost any of the English versions—the Douay not excepted—if you reject the gross sectarian notes."

The New York Independent, a leading Presbyterian paper of the city of New York, thus speaks of one of the revisers:

"The Rev. John Lillie, D.D., is a clergyman of the Scotch Presbyterian Church in this city, eminent alike for his learning and Christian integrity. Dr. L. is at present engaged professionally upon the new version of the Bible, a service for which his sound scholarship and his critical accuracy admirably fit him." A number of other revisers are known, and no one has questioned either the scholarship, piety, or integrity of any one of them. Does not this fact speak trumpet-tongued in behalf of the excellence of the Bible Union's efforts to employ none but faithful, competent men? May not something be conjectured as to the character of the *unknown* revisers from those who are known? Does any one imagine that such men as Ruttiger, Forsyth, Boys, Lillie, Conant, and Morton would be associated with incompetent, unfaithful men, engaged in perverting the Word of God? Shame upon the heart that can be guilty of such evil imagining! Shame upon the pen that can utter such injurious statements!

Archdeacon Hare, of the English Church, a man of profound learning and evangelical piety, says:

"This notion that slight errors and defects and faults are immaterial, and that we need not go to the trouble of correcting them, is one main cause why there are so many huge errors and defects and faults in every region of human life, practical and speculative, moral and political. Nor should any error be deemed slight which affects the meaning of a single word in the Bible, where so much weight is attached to every single word, and where so many inferences and conclusions are drawn from the slightest ground, not merely those which find utterance in books, but a far greater number springing up in the minds of the millions to whom our English Bible is the code and canon of all truth. For this reason, errors, even the least, in a version of the Bible, are of far greater moment than in any other book, as well because the contents of the Bible are of far greater importance, and have a far wider influence, as also because the readers of the Bible are not only the educated and the learned, who can exercise some sort of judgment on what they read, but vast multitudes who understand what they read according to the letter. Hence, it is a main duty of a Church to take care that the version of the Scriptures which it puts into the hands of the members shall be as faultless as possible."

The Rev. John Stock, of Patmos College, Longwood, Huddersfield, in reference to the American Bible Union, says:

"I look on the work in which you are engaged as the noblest of modern days, and trust that your Union may be enabled, eventually, to supply every tribe of men with a faithful and complete translation of the whole Word of God in their own tongue. Remember me kindly to that man of God, Dr. Maclay. Our people collected for him nearly £40."

Of that portion revised by a Presbyterian clergyman of the city of New York, the Church of England Quarterly Magazine says:

"If this be the conclusion [*i. e.*, of the revision of the New Testament], then we must congratulate our American brethren both on their translation and on their notes. We certainly want a work of the kind here, and if this be not a conclusion, we hope there will be sufficient encouragement to go on with so good a work."

The Nonconformist, published in London, is the chief organ of the dissenters in England, and is edited with great learning and ability. It says.

"The work before us is an installment of what we hope may prove speedily a complete revision of our common English version. The American Bible Union is unknown to us; but we, on the evidence of this thin quarto, must regard it as a most valuable association for the promotion of the best of purposes; and we trust its labors may be adequately sustained, and accomplish the great ends proposed. The special instructions given to the revisers of the English New Testament, and observed by the author of the portion now before us, are, to retain the present version as the basis of their revision, and to make that version from the received Greek text, critically edited, with the known errors corrected, to cite all authorities for alterations made, and to give the views of the reviser as to the translation of the same word or phrase of the original, not only in the place before him, but in every other place in which it occurs. Should this plan be carried out, provision is more effectually made for gaining the concurrent authority of the biblical scholars for the revised version than existed among the fifty-four translators of King James; and the result could scarcely fail to be successful and to secure public confidence."

Rev. Samuel H. Turner, D. D., of the Episcopal Theological Seminary, New York:

"It is only necessary to examine your work in part to be satisfied that you have devoted much care and labor to it, and that the result is, in very many places, a decided improvement on the authorized version."

Samuel Davidson, LL.D., Professor in Lancashire Independent College, Manchester, England, author of "An Introduction to the New Testament," &c., a biblical scholar of the highest reputation both in Europe and America, says:

"There is no doubt that the revision is very well done. Whoever the unknown writer be, he has done his work extremely well. His scholarship is varied and sound."

The Clerical Journal and Church and University Chronicle, published at Oxford, England, thus speaks of the last revision:

"The American Bible Union has the merit of putting forth, in a book now before us, the first attempt at such a revision of the text as is required.

"The conscientious minuteness with which every slight departure from the authorized text is noted, and every authority of value collated, is highly creditable to the editor or editors. The style in which the book is printed, and the price at which it is offered to the public, are highly creditable to the publishers."

From American Periodicals.

The Biblical Repository and Princeton Review says:

"This volume is understood to be the work of a Presbyterian minister, in full communion with our own Church. As we have not his permission to destroy the incognito maintained throughout the publication, we content ourselves with saying that he has no reason for concealment, if the most extensive and exact acquaintance with the text, theology, and exegesis of the New Testament, as well as with the niceties of English diction, and the utmost tenderness in dealing with the venerable English Bible, even while correcting it, can give a man a place among the biblical critics of the age and country."

From Waymarks in the Wilderness, we extract the introductory sentences of different paragraphs:

"This is one of the most important works that has ever issued from the American press."

"The chief value and primary design of this work is its excellence as a translation."

"One of the great excellences of this version is its faithful adherence to the original."

"This new translation also throws great light on many doctrines of Scripture."

"Another excellence of this revised version is the rectification of the Greek text of Revelation."

The Home and Foreign Journal says:

"We are prepared to give it a thorough examination, &c Here is the book itself, avowedly given to the public to be *criticised*. Let it be subjected to the *severest* philological tests, and if *shown* to be imperfect, the Bible Union will make changes accordingly. What could be fairer than this?"

All these witnesses as to the *practices* of the Bible Union are Pedobaptist authorities of eminence. We have heretofore published in full the *principles* of the Bible Union as developed in its constitution, organization, contracts with the revisers, and professions of its friends. No man has felt himself strong enough to question any one of the principles of the revision organization. Those principles have recently run the gantlet of five clergymen, who were abundantly able, willing, and zealous to attack them, had there been one vulnerable point in them; but those gentlemen did not challenge a single principle of the Bible Union. A more just, fair, and truthful organization for carrying forward a holy work never was made upon this earth. And as there is but one other method beside the principles of an organized body, of judging the motives of men, and that is in seeking to find how far their practices conform to their principles, we have to-day shown the testimony of independent scholars and authorities to the fact that the *practices* of the Bible Union are in strict conformity to its *principles*. Indeed, such has been the welcome given by scholars and high authorities among the various sects, to the specimens of revision already made, that the

friends of the cause have ample reason to anticipate a much more general and cordial welcome from them than was originally hoped for. If the revision movement be of God, mortal power can not arrest it, if it be of men, it will come to naught of itself.

We close with these testimonies for the present. We shall continue to show the voice of the learned upon the absolute necessity of a revision of the Holy Oracles, and upon the success in faithfulness thus far achieved by the Bible Union in revising the Holy Oracles. There is not a more momentous question to mortals than is contained in that which asks, What has God said to man? There is not one version of the Bible in the English language that gives a complete answer to this all-important, all-pervading question. But the Bible Union intends, that so far as human powers can accomplish a great and an essential result, this crying sin shall no longer mar the progress of the masses of the people in the attainment of biblical truth. We shall therefore devote our labors, hereafter, to an exposition of the resources of the Bible Union for securing the great objects contemplated.

JAMES EDMUNDS.
T S. BELL.

NUMBER X.

KING JAMES'S VERSION COMPARED WITH THE WORK OF THE HOLY SPIRIT.

WHEN the Arch-enemy of mankind undertook to prove Him to whom the Holy Spirit and the voice from Heaven had just borne testimony at the Jordan, one of the answers given by the Founder of Christianity was, "It is written, man shall not live by bread alone, but by *every word* that proceedeth

out of the mouth of God." And this is the answer now of every faithful, truthful heart; it is the answer, too, not only in words, but in every action of life. In the ear of every true and faithful follower of Jesus Christ rings the Eternal voice, uttering, "Heaven and earth shall pass away, but *my words* shall not pass away." "The *word* that I have spoken the same shall judge him in the last day." "If you continue in *my word*, then are you my disciples indeed." These are the declarations of the Holy Spirit, and the testimony of every biblical scholar who has ever spoken on the subject is, that there is not one version of the Word of God in the English language that, in all respects, represents faithfully "the words" that are to survive the destruction of the heavens and the earth—the *word* that is to judge each one of us at the last day—the *word*, by our continuance in which our discipleship is to be ascertained. If we have not the fullness of these words, how are we to prepare for the judgment? If we have not *the word* to begin with, how are we to continue in it? No scholar any where pretends to say that we have all the words of God in King James's version. Such a man can not be produced in all the records of biblical literature. Yet even for the temporal blessings promised the Jews, the utmost pains were taken to make known, in a plain and intelligible manner, every word that God had uttered through Moses. In Deuteronomy the mandate is given more than once: "You shall not add unto the word which I command you, neither shall you diminish aught from it." And when Joshua, after the destruction of Ai, stood with Mount Ebal on one side and Mount Gerizim on the other, he read the words that had been uttered by Moses, and we are told that "there was not *a word of all that Moses commanded* which Joshua read not before all the congregation of Israel, with the women and the little ones and the strangers that were conversant among them." Now, if all this was necessary to the Jews, how much more necessary to us are all the words of the Holy Spirit in the new dispensa-

tion, in their proper places, and faithfully rendered into intelligible English? Inspiration asks a question on this subject that should sink deep into the mind of every human being, a question intimately connected with the whole principle of revision: "For if they escaped not who refused Him who spake on earth, much more we who turn away from Him who speaketh to us from Heaven." Each individual has to settle this matter for himself or herself; and if they do not do it satisfactorily in this world, they will be likely to do it unsatisfactorily in the world to come.

In view of the fact that all men who are capable of reading Hebrew or Greek concur in the declaration that the English language has not one version of Holy Writ in it faithful in all respects to the inspired originals, we should have supposed, that upon the first attempt to procure such a desirable, such an essential work, all lovers of Divine truth would have hastened to the effort, and assisted in the great undertaking. No one, *a priori*, would have supposed that clergymen would have announced from their pulpits that they know that King James's version is defective as a translation, but that it is good enough! It would have been difficult to imagine that the most intense sectarianism could have thus insulted the majesty of Heaven; yet we see and hear such things as ordinary occurrences. We see the intense sectarianism of this age raising its puny arm to assail an effort to secure a faithful transfer into English of the ideas expressed by the Holy Spirit in Hebrew and Greek. If the learning, the piety, the fidelity, and the holiness, that stand pledged before God and man to spare no effort within human means to procure a faithful translation of the revelation of God, had undertaken acts of impiety, of dishonesty, of falsehood, of treason against the King of Heaven, they could scarcely have been assailed with misrepresentations more groundless, calumnies more unfounded, abuse and virulence more unstinted. These things are a sad commentary upon the awful sectarianism of the age. Jesus

Christ said: "He is free indeed, whom the truth makes free." And no one of that character ever lifted his finger against a well-devised organization for a full and faithful translation of the inspired text. Not one of all the hosts whose freedom rests or rested upon truth, ever uttered an objection to the correction of a contradictory, incomplete version of the Word of God. There is not a Hebrew or Greek scholar in the world, who can read any one chapter of King James's version without seeing the absolute necessity of corrections. And in order to show that the appeal that the Bible Union has made to the world is recognized by Catholic scholarship, as we have shown it is by ALL the Protestant scholarship that has ever spoken, we quote the following clear, divinely truthful, and righteous sentiments of Bishop Kenrick, of Maryland. In Bishop Kenrick's preface to his new translation of the Acts, Epistles, and Apocalypse, he says: "If there be a single passage in which the meaning of the sacred text is wilfully perverted, it is enough to involve the whole work in condemnation. A jot or a letter must not be taken from the law. The Word of God must be preserved in its integrity. It is treason against the Supreme Majesty to change a word in a charter under the seal of the Great King. Not without a special design of Providence, the closing book of the Sacred Volume denounces woes to the man who shall take away from or add to the words of that prophecy—a threat which extends to all who adulterate the Word of God, changing that which should remain inviolate though heaven and earth pass away." There is not a free Protestant on this earth who will call in question these sterling truths uttered by Bishop Kenrick. To their excellence all the prophets of Israel, all the Divine agencies of the new dispensation, bear testimony. How far King James's version can stand a measurement by those truths, we shall presently see. We pause in that trial only to bear witness to the fact, that although Catholics are derided for their attach-

ment to the Vulgate text, and to the Rhemish version of the New Testament, Bishop Kenrick has made "a new version of the New Testament from the Vulgate, and diligently compared it with the Greek text, being a revision of the Rhemish translation." This excellent and commendable work is open to the purchase of Catholics and Protestants; and although Bishop Kenrick and his clergy are accused of a desire to hide the Word of God from the laity, there is nothing in all this version that breathes any other thought than a solicitation to make the Word of God as clear, full, and intelligible as possible to every human being. The notes, critical and explanatory, are in the main instructive and valuable, and they do his learning, his piety, and his love of truth, a great deal of credit. And the world has seen neither Pope nor council nor conclave of clergymen hurling anathemas upon the head of Bishop Kenrick for thus endeavoring faithfully to make the Word of God plain and complete to the most ordinary reader. Bishop Kenrick did not hesitate to enrich the Vulgate version with the copious treasures of the Greek text; but Protestant sectarianism rouses its forces against the enriching of King James's version from the ample resources of the inspired text, as though it feared that what was the Word of God in the hands of the apostles and the early saints in Christ Jesus, and what is now the Word of God in the hands of scholars, might poison the common version in the hands of the masses of the people, who have been imperfectly taught in the ways of God by the sectarian teaching of the age. Nothing, indeed, can show more perfectly the innate sense of weakness on the part of sectarianism than its dread of a faithful rendering of the Word of God. Whoever expresses a fear of a faithful translation of the Words of eternal life, whoever manifests a dread of a revision of King James's defective version, shows that he needs some Aquila and Priscilla to teach him the way of the Lord more perfectly. How badly have the people been taught,

when, in the nineteenth century of Christianity, there can be found such weak religionists in the world. Let them hope that they are not infallible.

We now ask the reader to look at King James's text, which some Protestants are accused of worshiping idolatrously, and compare it with the Divine original as we call up a few specimens in appropriate classes. The reader will please understand that those we publish are not all the specimens of their kind in King James's version. What we give are mere evidences of an ample quantity of their kinds.

In the nature of things it is impossible that the Holy Spirit can ever contradict Himself, and in the inspired text nothing of the kind is ever seen. Let us compare the Divine Word with King James's version:

CONTRADICTIONS.

Exodus xx. makes it sinful to covet. See also Romans vii. 7; xiii. 9. 1st Corinthians v. 11 places covetous persons in the same category with idolators, drunkards, railers, with whom Christians are not to eat.

1st Cor. vi. 10 declares that covetous persons shall not inherit the kingdom of God. Ephesians v. 3—"but covetousness, let it not be once named among you."

1st Corinthians xii. 31 orders Christians to "covet earnestly the best gifts." In 1st Cor. xiv. 39 the Christians are again ordered to covet. "Delight in the best gifts," in the first instance, and "delight to prophecy," in the second, would be accurate, and removes all appearance of contradiction. Is there no revision needed of these palpable contradictions, purporting to come from the pen of inspiration? The inspired oracles are correct and true in all these places.

Genesis xxii. 1—"God did tempt Abraham." "You shall not tempt the Lord your God,' Deut. vi. 16. This language is repeated in many of the Prophets and in the New Testament.

James i. 13—"Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man." God did try, or prove, Abraham. God does not tempt any man, would be accurate, and remove the contradiction.

Exodus xxiv. 10—"Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel," &c.

John i. 18—"No man hath seen God." 1st John iv. 12—"No man hath seen God at any time."

Thompson translates Exodus xxiv. 10—"They saw the appearance of the God of Israel," which is in accordance with the Septuagint and the Chaldee versions.

Proverbs v. 15–18. 15. "Drink waters out of thine own cistern, and running waters out of thine own well. 16. Let thy fountains be dispersed abroad and rivers of waters in the streets. 17. Let them be only thine own, and not the strangers' with thee. 18 Let thy fountain be blessed — and rejoice with the wife of thy youth."

Correction.—The mistranslation of the 16th verse makes a contradiction of the 17th and makes nonsense of the whole passage. The 16th verse should be translated as an interrogatory:—"Shall thy fountains spread abroad, channels of water in the streets?" This removes the contradiction and makes sense, viz., Shall thy fountains (when thou seekest pleasure) be public fountains to which all have access? The 17th verse answers: "let them be only thine own and not strangers' with thee."

MISTRANSLATIONS.

Genesis ii. 5—"In the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew, for the Lord God had not caused it to rain upon the earth," &c.

This is absurd, for it represents that plants of the field and herbs before they grew were made because there had been no rain. The true rendering is: "In the day that the Lord God made the earth and the heavens *and before any plant of the field was in the earth and before any herb of the field grew*; for the Lord God had not caused it to rain." This is correct, and has a meaning,

Genesis xxxvi. 24—"Anah that found the mules in the wilderness."

Correction.—"Anah that found the warm or medical springs in the wilderness"—a discovery of some note.

Genesis xxxi. 35—"And Jacob sware by the fear of his father Isaac."

Tyndale's version had this correctly rendered: "And Jacob sware by Him whom his father Isaac feared."

2d Samuel i. 17, xviii. 19—In the account of David's elegy, we have this in parenthesis: "(Also he bade them teach the children of Israel the *use of* the bow.)"

Correction.—"*Use of*" in this place is an interpolation, and conveys a false idea. Its insertion is unaccountable. David bade them teach the children of Israel *the Bow*, that being the name of the song or elegy which was to be sung as a tribute to the memory of Saul and Jonathan. The parenthesis is an interpolation. Coverdale had long before translated it correctly: "And David mourned with this lamentation over Saul and Jonathan, his son, and commanded to teach the children of Israel the Bow. Behold it (the Bow) is written," &c. Rogers, the proto-martyr, also, long before the time of King James, gave the same correctly, but not so literally as Coverdale

2d Samuel xii. 31 — "And he brought forth the people and put them *under* saws, and *under* harrows of iron, and *under* axes of iron, and made them pass through the brick-kiln."

Correction — Dr Adam Clarke says: "It is surprising, and a thing to be deplored, that, in this and similar cases, our translators have not been careful to sift the sense of the original records, *by which they would have avoided a profusion of exceptionable meanings with which they have clothed many passages of the sacred writings.*" The errors in the passage before us have made many infidels. David put his prisoners *to* saws, *to* harrows of iron, *to* axes of iron, *to* brick-kilns. He made them work. Charles Thompson, the American translator, was the first to correct this blunder, and he has received much credit from European critics for this correction.

In our former articles we referred to the defective original text in the times of King James; and we stated that some of the passages marked as doubtful or spurious texts by King James's revisers are now known to be among the best sustained genuine readings that we possess. Yet, under the authority of King James's version, these genuine texts of inspiration have been under a cloud of doubt for more than two hundred years, in the English version of the Bible. And after the illustrious labors of Mills had established these facts in but little over fifty years after King James's version was made, no effort was attempted by Bible societies, nor by the sects by whose hands those societies are wielded, to purify the common version from these uneasy doubts, until since the Bible Union commenced its labors. Take an example of this criminal and inexcusable neglect: In 1st John ii. 23 we have, "whosoever denieth the Son, the same hath not the Father; [*but he that acknowledgeth the Son hath the Father also.*]" The passage in italics and brackets was not in the received Greek text at the date of the common version, though it was found in some manuscripts and ancient versions. It is now in the Greek text on the authority of the most ancient manuscripts, after having been marked as doubtful for more than two hundred years. In

1853, the American Bible Society, which, through its committee, revised the printed editions of King James's version for the purpose of restoring the integrity of that text, removed the brackets from the above passage, and printed the words in Roman letters, as a genuine portion of the inspired text. Now we ask, and we call public attention to the question, if it was right in this instance to correct a time-honored blunder of King James's revisers, which had grown quite as venerable by age as numerous other errors in that version, why is it not right in a great many other cases of the same kind, when the original texts have been corrected on the authority of ancient and authoritative manuscripts, and when the common version requires a corresponding correction? If it takes the Bible Society upwards of a century to correct *one* error in the common version by a purified Greek text, how long would it take to correct the multitudes of others that require the correction quite as much and in the same way? And if such societies prove themselves unequal to their duties, are parties who know their duty and privileges to shrink away from their responsibilities? The American Bible Society was commended for doing in *one* instance what the Bible Union is abused for trying to do in ALL SIMILAR CASES. All scholars know that there are a great many spurious readings in the Book of Revelations; why are they not corrected by the Bible Societies? For instance, in Revelations v. 14, "Him that liveth forever and ever," is condemned by the critical editions; it has no ancient manuscript authority, and is not in the Syriac, Arabic, Coptic, or Ethiopian versions. But we shall recur to this department of our subject in another article.

We close with a few more palpable examples of the errors of King James's version. In Acts v. 3, Peter is made to say: "Whom ye slew and hanged on a tree," meaning that the Jews first killed the Saviour, and then hung Him on a tree! And those venerable revisers, who flourished in that golden age of biblical learning adorned by the presence of King James, not

content with making Peter talk thus absurdly before the Jewish council, made him repeat the absurdity at the house of Cornelius, as the reader may see by turning to Acts x. 39. Yet the original says: "Whom you did kill, hanging Him on a tree," as Wickliffe rendered it in 1380, and as the Rhemish version made it in 1582.

In Ephesians, iii. 14, we have: "For this cause I bend my knees before the Father *of our Lord Jesus Christ.*" The italicized words are in our version, but are not in the Greek.

Romans viii. 1. "There is, therefore, no condemnation to those who are in Christ Jesus, *who walk not after the flesh but after the Spirit.*" The italicized words are in our common version, but are not in the inspired text at that place.

We think that we have said enough to-day to show that there is not one duty on this earth, not an obligation, due alike to God and man, that is more imperative than a revision of the Bible. God will not hold him guiltless who shrinks from the work, and the platform of the Bible Union is broad enough to hold every honest Christian on earth. If our anti-revision friends think that we are incompetent for the work or that there is danger that we may fail in our fidelity, why not come in and take the work out of our hands and manage it themselves? The door of the Bible Union is standing open for all who wish to enter, and we invite them to come in. If they can outwork us, and outvote us, they may guide this revision enterprise. They have only made it grow apace by opposition; now let them try friendship for the cause, and see what they can do with that. By the time the revision is ready to go to press, the Bible Union and the Revision Association will not only be a revision organization, but is bound to be one of the largest and most efficient Bible Societies that the world has ever seen. They have all the elements of that great position now, and will inevitably reach it. One of the very least of their difficulties will be the introduction and circulation of their faithful version of the Word of God. They can not now begin to

supply the demand for their publications, and the demand is increasing at a rate far beyond all our anticipations. The faithful will find themselves harnessed in Bible Union and Revision Association duties for the remainder of their lives; and each one who performs his duty will find that he is aiding in the destruction of the "Man of Sin" by ushering in "the bright appearing of the Lord," through his faithful Word, and the consuming of the Apostacy by "the Word of his mouth." That is the Divine appointment, and will as certainly be fulfilled in that way as the promise to Abraham, and that respecting the coming of "the Word in the flesh," were in the literal words of their promise.

JAMES EDMUNDS.
T. S. BELL.

NUMBER XI.

EARLY TRANSLATORS OF THE BIBLE INTO ENGLISH AND THEIR ENEMIES COMPARED WITH THE PRESENT REVISION MOVEMENT AND ITS ENEMIES.

MERLE D'AUBIGNE draws a very truthful picture of the condition of Christendom, in comparing it with two strange and curious camps, one consisting of priests in all the high places, the other of timid, submissive flocks, each of the latter hearkening to the voice of its own shepherd, and too many of them deaf to the voice of the Great Shepherd. A single mandate of that Great Shepherd makes a frightful commentary on the present condition of Christendom. He said. "Call no man on earth your master, for One is your master, and all ye are brethren." The great commission recorded in the 28th chapter of Matthew — "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and

of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you"—was not given merely to the eleven apostles, but to upwards of five hundred disciples, on a mountain of Galilee. But both its letter and spirit have been wrested for the purpose of keeping up the two camps which apostate Christendom presents to the world. Clergy and laity are household words in these camps, but they were utterly unknown to the Apostolic Church. In that there was one body and one Head, now there is every diversity of body and every variety of head. The office of the Holy Spirit as an instructor has been usurped by the clergy, and we are taught, that we are to feed on such pasture as they may select for us. They measure out the Word of God by measures of their own manufacture, and tell us that, even if we have not the full measure of God's truth, unto them is given the power to say how much is necessary to our salvation, what is essential and what of the Word of God is nonessential to the people. And thus it has been ever since the "Man of Sin"—the great Apostacy—commenced his career, and thus it is now. The self-constituted guardians of the Word of God have ever been the enemies of faithful translations of the inspired text, and are so now. Let us glance at the character of the men to whom the whole English race is indebted for the Bible, and at the conduct and principles of those who waged a fierce warfare against the labors of those who have endeavored to make the Word of God plain and clear to the masses of the people. When Wickliffe undertook the great enterprise of enlightening the minds of the people with the riches of the Holy Oracles, he saw his path of duty, and he clearly perceived the danger of the way. He said in words that should never be forgotten: "All Christians should be the soldiers of Christ. But it is plain that many are chargeable with great neglect of this duty; being prevented by fear of the loss of temporal goods and worldly friendship, and apprehensive about life and fortune, from faithfully setting forth the cause of God, from standing

manfully in its defence, and, if need be, from suffering death in its behalf." And after showing that fidelity to God's truth was a certain means of bringing down the wrath of a "perverted clergy," Wickliffe says: "Hence we Christians need not visit pagans, to convert them by enduring martyrdom in their behalf; we have only to declare with constancy the Word of God before Cæsarean prelates, and *straightway the flower of martyrdom will be ready to our hands.*" A contemporary writer of Wickliffe's times, a distinguished clergyman too, used this language respecting Wickliffe's effort to give the people the Word of God in their vernacular: "The gospel which Christ committed to the clergy and doctors of the Church, *that they might sweetly dispense it to the laity*, according to the exigency of the times and the wants of men, this Master John Wickliffe has translated into the Anglic (not Angelic) tongue; thereby making it more open and common to the laity, and to women who can read, than formerly it was to the best instructed of the clergy. And thus the gospel pearl is cast forth and is trodden under foot of swine; and what was one time revered by clergy and laity is become, as it were, the common jest of both; and the jewel of the clergy, their peculiar treasure, is made forever common to the laity."

Thus error constantly reproduces itself; its substance is ever the same. What difference is there between this contemptuous language about Wickliffe's faithful labors and that which the present generation hears from a religious partizan press and from sectarian pulpits? Portions of the clergy still arrogate to themselves the exclusive control of God's Word; they denounce now such faithful efforts for clearing the English Bible of obscurities and errors as their antecedents denounced in the days of Wickliffe, of Tyndale, and of Coverdale. Such of the modern clergy as possess learning for the work of revising the Scriptures, regularly revise them from the pulpit; but they denounce all attempts to do this for the masses of the people. There is not a Hebrew or Greek scholar on earth

who will say that the English Bible does not need revision; hundreds of the most learned men that have adorned the history of English learning have shown their faith by their works; they have revised various portions of the Word of God, and have thus borne their testimony in favor of the work in which the Bible Union is now engaged. It was not among clergymen, nor doctors of divinity, nor in the priestly camp, that the Word of God first came to light in the English language. It was among the humble, despised, contemned, but faithful disciples of Christ, called Lollards, that the English Bible found its only friends; it was among the people, not the clergy, that that goodly tree was planted which has done so much for the start, progress, advancement, and prosperity of the English race. And the masses of the people have ever been the friends and the supporters of the efforts to speak the words of Jehovah faithfully, clearly, plainly, and fully to the human race. Even Sir Thomas More, who used all the power that he possessed against the faithful labors of Tyndale, made this acknowledgment: "I would not, for my mind, withhold the profit that any one good, devout, unlearned layman might take by the reading [of a vernacular Bible], not for the harm that an hundred heretics would fall in by their own wilful abusion." May not the enemies and revilers of Bible revision learn a useful lesson from this principle? Again, in the early efforts of the faithful to translate the Holy Oracles into English, the royal proclamation, procured by the clergy, set forth, "That having the whole Scripture is not necessary to Christian men, and that the divulging of the Scripture at that time, in the English tongue, to be committed to the people, should rather be to their further confusion and destruction than to the edification of their souls." And have we not heard language akin to this quite recently? Have we not heard clergymen admit that King James's version is not faithful in all respects to the Word of God, and then declare, that though thus defective, there is enough in it for the use of

the people? But again: The royal decree, brought about by clerical devices in the time of Henry VIII., declared, that "the Scriptures in English are books of heresy, and shall be clearly exterminated and exiled out of this realm of England forever." And does not this principle live now in the efforts to prevent a faithful translation of the Word of God, and in the proud and confident vaunting that this faithful translation, guaranteed in its fidelity by the learning of the world without respect to party, shall not be circulated? Vain and impotent boast. All the military, legal, and ecclesiastical powers of England were unable to prevent the circulation of the English Scriptures among the people; and there is not enough ecclesiastical power and influence in free America to curb the circulation of the revised Scriptures among the people now. The poor old Bishop of Norwich, in the days of Henry VIII., in a weeping appeal to the Archbishop, said: "I am accumbered by such as keepeth and readeth these erroneous books in English [the English Bible], and who believe and give credence to the same, and teach others that they should do so. My lord, I have done that lyeth in me for the suppression of such persons; but it passeth my power or of any spiritual man to do it;" and he feelingly adds, "if they are not speedily checked they will undo us all." And may not our clergy claim that they have warred upon the Bible revision cause in all conceivable ways? Have they not warned the dear people that their souls were about to be lost by a faithful rendering of the Word of God? And have not the people turned a deaf ear to all their labors? That the revision cause has been strengthened by ill-judged opposition, we have abundant and most substantial reasons for knowing. The Revision Association now contributes one thousand dollars a-month to the Bible Union more easily than it did one hundred two years ago. Large masses of people in the West and South have recently come up to the help of the cause, to which, a few weeks since, they were indifferent. And thus it was when fire and fagot awaited alike

those who translated the Scriptures and those who read them: the people sustained the Bible cause in opposition to the "perverted clergy," as Wickliffe called his clerical opponents.

But let us catch another glimpse of ancient teaching, and compare it with our times. Sir Thomas More, Chancellor to Henry VIII., was sorely distressed, that "all through these two hundred years, during which the Holy Catholic Church has possessed so many learned and virtuous doctors, not one of them has been moved by the Holy Spirit to undertake this work;" he begins to be in doubt whether the wishes he has indulged are in harmony with the will of God. Heretics alone seemed to have their minds inclined to Bible translation. A New Testament translated out of the original Greek into clear and vigorous English had already appeared, and had commended itself widely to the popular mind. It was the first effort of the kind by any English scholar, and, as a literary work, might well have been an object of pride to English scholars. But, as the work of a heretic, it must be prohibited, and wherever found, burned to ashes by the faithful guardians of the flock. Better far that the people should never have a Bible than receive it from this poisoned source.

But unfortunately the notion had gone abroad among the people that these measures were attributable rather to personal and selfish considerations than to any concern for their welfare.

The visible contrariety between that book and the doctrines of those who handled it, was the popular solution of their zeal for its suppression, an opinion which did not tend to lessen their eagerness to read it or their prejudices against the clergy. To counteract this impression and to persuade the people to wait patiently till Providence should send them a Bible, prepared by the right men on the right principles, More put forth all the power of his pen.

And thus it is at present. All the learned are dissatisfied with King James's version; all the sects are dissatisfied with it, but century after century rolls away, year rushes after year,

and the evil grows. The sects will not attempt to amend the wrongs of ages; a body of people at length determine that they will do all that faithful, righteous, holy men and women can do to secure a faithful version of the Holy Oracles; they employ the highest philological authorities in the world, without respect to sect or partyism, and bind them to translate the word of God faithfully; they commit the whole business to that learned tribunal, belonging to twelve sects, a majority of whom are Pedobaptists, and for these efforts they have been abused, reviled, and calumniated, and traduced in every evil way. The entire sectarianism of this age, like that of Henry VIII., says: "Better far that the people should never have a Bible than receive it from this poisoned source." And this intense sectarianism, after folding its hands for centuries over the wants of the people, still cries: "Wait till Providence moves all my jarring, discordant materials into a homogeneous mass, and then you shall have a bible prepared by the right men on the right principles." The ancient cry against Tyndale was, that he had translated ecclesiastical terms, and thus disrobed them of those mystical garments which the clergy had woven around them. And Tyndale nobly replied: "In which all he [Sir Thomas More] can not prove that I give not the right English unto the Greek word. But it is a far other thing that paineth them and biteth them by the breasts. There be secret pangs that pinch the very hearts of them, whereof they dare not complain. The sickness that maketh them so impatient is, that they have *lost their juggling terms.*" It is to Tyndale mainly that the English race is indebted for all the good it has derived from a Bible in English. The praise lavished upon King James's revisers belongs to him.

There was among the clergy of the days of Wickliffe and Tyndale, an idea that they had exclusive control over the oracles of God, and that the people must submit to such dispensations of those oracles as the clergy pleased to bestow upon them. And there was, among the whole body of the

clergy of that period, the utmost horror at the idea of a Bible in the English language. A bench of bishops declared that the translations of the Evangelists contained "divers *erroneous and damnable opinions and conclusions of heresy.*" C. Shoomaker was burned at Newbury for reading to John Say, "The words which Christ spake to his disciples." Seven persons were burned at Coventry, in 1519, for having taught their children and servants the Lord's Prayer and the Ten Commandments in English. John Thatcher was tried for teaching Alice Brown, this saying of Jesus—"Blessed are they that hear the Word of God and keep it."

When the Greek Testament of Erasmus made its appearance a terrible hue and cry arose among the clergy. Priests used their influence at the confessional to warn young students against it, and a college at Cambridge forbade its introduction within its walls. Standish, afterwards Bishop of St. Asaph, kneeled to the King and prayed him to put down Erasmus. The monks made themselves especially conspicuous by the zeal of their opposition, declaring from the pulpit that "there was now a new language *invented* called Greek, of which the people should beware as the source of all heresies: that in this language had come forth a book called the New Testament, which was now in everybody's hands, and was full of thorns and briars: that there was also another language *started up* which they called Hebrew, and that they who learned it were turned Jews."

These portentous signs in the clerical atmosphere were certainly ominous affairs, but not more so than the Revision movement of our day is to the perturbed imaginations of some of our clergy. They seem to feel sufficient horror at the thought of permitting the Hebrew and Greek texts of the Holy Oracles to shed a ray of light upon King James's version, for the use of the people. At the first effort of the Revision Association to frankly explain itself before the public in the daily papers, sectarianism took the alarm and aroused itself

for a contention against as clear and as palpable a Christian right as the sun ever shone upon. A historiographer of that eventful scene informed his waiting readers, that "the five clergymen" were sent into the newspapers in pursuit of the "two laymen" of the Revision Association by one of the largest assemblages of the kind ever gathered in this city. Of the place where this immense assemblage was convened, and of the persons composing it, and whether it still holds its conservative meetings, both the public and ourselves are profoundly ignorant. It is strange that so large an assemblage, animated with so much religious zeal, could have been held in this city with such profound secrecy. The historian of that mysterious convention, who gave out the swelling hints we have quoted, has never informed the public of the finale of the meeting, of its course toward the five champions who issued forth to battle under the behests of that immense assemblage, nor whether they were crowned with chaplets of willow or laurel. We know not whether they have been placed upon furlough, or honorably discharged from further service. In either view it looks strange to see so much apathy, while the heresy which was to be crushed by the chosen champions of that large assemblage, yet runs at large, rejoicing in youth and vigor, and growing in power, in public confidence, and in influence. So large an assemblage, swelled with such intense zeal, should not have cooled off so suddenly.

We turn from this comparison of ancient sectarianism with its modern types to present further examples of the mistakes of the common version when measured by the inspired original.

In Exodus xxxiv. 6, 7, in the common version, is the sublime declaration of Jehovah: "The Lord God is merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, *and* THAT *will by no means clear the guilty.*" The italicized part contradicts the rest of the passage, which the inspired text does not contradict; the Hebrew

original says, "*and* ACQUITTING *him who is not innocent*," the very reverse of the translation in our common version. Is there no need of revision of that perversion of the original?

A distinguished Methodist scholar has pointed out the following mistakes:

In Matthew xx. 23, we have: "But to sit at my right hand and on my left is not mine to give, but *it shall be given to them* for whom it is prepared of my Father." The italic words are not in the Greek, and contradict all the claims of Jesus Christ, for they virtually say that the distribution of rewards in the last day shall be given to some other person besides our Lord.

1st John iii. 6: "Hereby perceive we the love *of God*, because he laid down his life for us." "*Of God*" is not in the original, and the addition destroys the emphatic expression of the inspired text.

Hebrew xii. 2 says: "Looking unto Jesus, the author and finisher of *our* faith." "*Our*" is not in the Greek, and it destroys the sense of the original, which here presents the Saviour not as the perfecter of our faith, but as the first and last example of faith in God, the most perfect model that we can have before us.

In Exodus xxxiv. 33, we have: "And *till* Moses had done speaking with them, he put a veil on his face." "*Till*" is not in the Hebrew, and its introduction conveys a false statement, for Moses took the veil off while speaking, and put in on when he was done.

2d Kings xi. 2 reads; "Took Joash, the son of Ahaziah, and stole him from among the king's sons, *which were slain*, and they hid him; *even* him and his nurse, in the bed-chamber, from Athaliah, so that he was not slain." The words "*which were slain*," supplied by the translators, convey a false idea, such as the original could never have done. The king's sons were not slain when Jehosheba, the sister of Ahaziah, stole Joash from among them, because the purpose of Athaliah to

destroy all the royal seed was not yet accomplished. The translators would have us believe that Joash was picked up among the slain, which is plainly contradicted by the whole history of the case.

2d Samuel xvi. 15: "Hushai said unto Absalom, God save the king." The original reads simply, "*save the king.*" The translators affixed to the exclamation the term "*God,*" for the purpose, doubtless, of making it more emphatic, and to convey the idea of the special protection of the Almighty as extended over kings, that inasmuch as they ruled by Divine right, so were they the special objects of Divine protection. This addition may be pardoned, as done by king's translators; but it will hardly be adopted as the Word of God by those who believe in a church without a bishop, and a state without a king. The same addition is made in 2d Chronicles and 2d Kings. Various other changes have been made, particularly in the New Testament, favoring the idea of a monarchy, which are without any authority.

In Luke xx. 16, we have this translation: "And when they heard *it*, they said, God forbid." The word "*God*" is not found in the original. Dr. Clarke says, "*Let it not be* answers pretty well to the meaning of the Greek, but it is no translation." How a reading can be no *translation*, and yet answer well to the original, is something we confess that we do not exactly comprehend. But the translators "seized the very soul and spirit of the original," and we presume this was sufficient to answer for any mere literal defects. The same translation of the above Greek expression is given in Romans iii. 4, 6, 31, vi. 2, 15, ix. 14, xi. 1, 11, 1st Cor. vi. 15, Gal. ii. 17, iii. 21.

John x. 24, the common version, reads: "How long dost thou make us to doubt?" The Greek reads: "How long wilt thou keep our *souls* in suspense?" Here the word "*souls*" is omitted. Though the omission does not destroy the sense of the passage, it evidently weakens its force, as the original does

not leave the Jews in doubt only, but intensely excited, as though, in the language of Dr. Clarke on this passage, "their very life was taken away," in the extreme anxiety they had to know whether Jesus was the Christ.

Similar to the above is the translation of the passage in 2d Corinthians xii. 16: "And I will very gladly spend and be spent for you." The Greek reads: "And I will very gladly spend and be spent for *your souls.*" This omission takes away the entire force of the Apostle's meaning. The Greek shows us the object for which he was willing to spend his strength and life, namely, *their souls.* It was for the salvation of their souls that, following in the footsteps of his Master, he lived, labored, and died. As the English reads, one might infer that his labors were for their temporal good—for their bodies, and not for their souls; and a very learned commentator seems to have so understood it, when he says, in his exposition of the passage: "I will continue to act as a loving father, who expends all he has upon his children, and expends his strength and life in providing for them the things necessary for their preservation and comfort." He even goes further, and founds it on the observation that Christian parents are under obligation to lay up in store for their children at least as much as is necessary, and makes them sin against God and nature if they neglect it. He who would take the same liberty with the Confession of Faith, or the Thirty-nine Articles, or the Doctrines and Discipline, as the translators have taken with the Word of God, would be held guilty of a species of sacrilege for which excommunication would be a small punishment. And yet if any thing is said about correcting the work of these translators, a holy horror fills the minds of some, and they are ready to exclaim, "Touch not the Lord's anointed, and do the translators no harm." It seems that they make ever so sad work with the prophets, apostles, and evangelists; but wrapped up in the vestments of regal and ecclesiastical sanctity, their performances must not even be called in question.

In Acts xxiv. 25, the translation reads: "And as he reasoned of righteousness, temperance, and judgment to come." Properly translated, it would read: "And as he reasoned of righteousness, temperance, and *the* judgment to come." This rendering would make the judgment definite, and shows that it was not the decision of a Roman tribunal, which may as readily be inferred as any thing else from the reading, which caused Felix to tremble, but the decision of the last day. Where a reference is made to the judgment in Matthew xii. 41, which reads, "shall rise up in judgment," the definite article should be inserted.

Acts vii. 20, the English version reads: "Moses was born, and was exceeding fair." The Greek reads: "Moses was born, and was *unblemished unto God*," or was *fair unto God* —fair in the estimation of God. A man may be exceedingly handsome in the estimation of his fellow men, and yet not be so in the estimation of God. The translators make the opinions identical.

Obscure Readings.

1st Cor. xii. 7: "The manifestations of the Spirit are given to every man to profit withal." Can any one make sense of this? The original says: "The gifts whereby the Spirit of God becomes manifest are given to each for the profit of all."

Job iv. 19; "Which are crushed *before* the moth." *Like the moth*, makes the meaning clear.

James ii. 4: "And have become judges of evil thought." The true rendering is, "and have judged after evil thoughts."

Matt. vi. 34: "Take no thought for the morrow." This would be sinful improvidence. "Be not anxious for the morrow," is a correct rendering.

Heb. xi. 1: "Faith is the substance of things hoped for." This is sheer pedantry of "the golden age"—"Faith is confidence in things hoped for," is correct.

We had marked many other passages, but our allotted space

is waning. We call attention to a small list of the obsolete words which abound in the common version, and no honest man can give one reason why a single word, unmeaning to each intelligent reader, shall remain in a Bible for the people. We have almug, algum, chode, as the preterite for chide, charashim, chapt, earing for plowing, gat, habergeon, hosen, kab, knob, ligure, leasing, maranatha, nard, neesed, pate, scarcely a sacred word for head, pilled for peeled, rabboni, raca, ringstraked, stacte, strake, sycamyne, thyme wood, trode, wimples, ouches, tatches, brigandine, ambassage, occurrent, purtenance, bruit, fray, cracknels, nusings, mufflers, anathema, corban, tabitha cumi, ephrata, aceldama, centurion, quaternion, delectable, sanctum sanctorum, carriage for baggage, let for obstruct, when it now means to permit, pitiful for full of pity, when it now means contemptible, prevent for anticipate, when it now means to obstruct, wot once meant know, trow to think, sod was once the preterite of seethe or boil, but these words in their ancient meanings are dead in the English language. Why should such words encumber, mar, and obscure the Word of God, in which, of all other books, every word should be clear, direct, and as a palpable in its meaning as possible? Can those who oppose a revision of the Scriptures be fully aware of what they are about? If they cannot stand before the judgment of intelligent people, how will they stand before their Maker in their warfare against these palpable paths of duty.

We close this article with the following seasonable and rational remarks from an able English paper, the Freeman, of March 12. After a glowing eulogy upon King James's revision, for many excellences, the Freeman says: —

"As children we lisped its words of grace and truth standing at our mother's knees — as wanderers from the ways of pleasantness and peace we were reclaimed by its words, tremulous with tenderness, or awful as the thunders of Sinai — as penitents our bursting hearts found utterance in its confessions

and prayers — its promises restored our peace by their assurance of pardon — it has been our guide in perplexity, our joy in grief, our hope in despondency, our strength in weakness. Its very words have thus acquired a sanctity and preciousness apart from the meaning they enshrine, just as a casket gains and retains a fragrance from the perfume it has held. Dear, therefore, to every English heart is our venerable version, which has guided our fathers to heaven, and has led us thus far on the road thither.

"On these grounds we should strenuously resist any attempt to supplant our ancient translation, but it does not therefore follow that revision may not be desirable or even necessary. It is the dotage of antiquarianism to prize the rust more than the coin. It is not true conservatism which refuses to admit the changes needful to bring our ancestral institutions into harmony with modern times, for, in the pregnant words of Burke, 'reform delayed is revolution begun.' There is a wise love of antiquity which seeks to retain what is really good by consenting to the requisite modifications, and there is an insane dread of innovation which resists all the changes till the good has become evil or worthless."

The revision cause is now progressing in a ratio beyond all its former success. From all parts of the country we are receiving abundant evidence that now, as in all former times, the people have taken the translation of the Scriptures into their keeping, and their devotion to the cause can not be checked.

For the historic sketches of early Bible translators and their enemies, used in this paper, we are indebted to a new History of English Bible Translation, by Mrs. Conant, of Rochester, New York. It is by far the ablest work that has appeared on the subject, and we commend it to all who feel any interest in that exceedingly important portion of English history embraced in this work.

We shall continue our custom of calling the attention of

the public to the progress of revision, to the means of the Bible Union for a faithful version of the Word of God, and to the uses made of those means.

JAMES EDMUNDS.
T. S. BELL.

NUMBER XII.

THE BIBLE UNION'S MEANS FOR REVISION.—THE FIVE CLERGYMEN.—STATE OF THE GREEK TEXT.—THE IMPERATIVE DEMANDS OF TRUTH AND RIGHTEOUSNESS.

IN the course of that discussion of the claims of the Bible Union which the contentious spirit of intensified sectarianism thrust upon the Bible Revision Association, we promised to say something respecting the means of the Bible Union for making a Revision of the English Bible. The fulfillment of that promise has been delayed by the absence of one of the undersigned from the State, and the unwillingness of the other to commit him to anything that had not received his sanction, and by the delay in getting out the book containing the articles prepared by ourselves for the Revision Association and those published by the five clergymen. Circumstances over which neither the publishers of the book nor ourselves had any control have deferred the publication far beyond the time at which we had hoped to have it before the public. While this hinderance remained, we did not deem it necessary to hasten the present article, which we design to make the closing one of the book, but as that work is now nearly ready for the binder, we turn our attention to the redemption of the promise to which we have referred. We feel that it is very important that the subjects of the present paper shall appear, as all the others have done, in the Journal and Courier, because as the

champions of King James's Bible made to order will appear in all the fullness of their labors in the book published under the auspices of the Revision Association, it is proper that they should have an opportunity of replying to the statements which we now make about King James's Bible. Those sturdy champions of what they call the settled convictions of all the churches, those hardy defenders of King James's Bible with all its errors, its spurious readings, its Apocryphal forgeries foisted into the text of the Holy Spirit, will surely not permit our present statements to pass unchallenged, and suffer us, in their own civil and courteous phraseology, to "beguile others into a confidence that will be abused," and let us act, as they charge, "under false pretenses." If the statements we are about to make are true, all the enemies of the revision enterprise must stand covered with confusion. The man who is in possession of the facts we are about to state, who shall undertake to say that there is not an imperative call for a revision of that Bible, must do so under a full knowledge that he is committing treason against the King of Heaven, and doing grievous wrong and crying injustice against his fellow men. If what we say is vulnerable anywhere, it is the bounden duty of the five clergymen to find the vulnerable points, for if they do not, their cause is hopelessly wrecked. Stand to your posts, gentlemen, and defend your banner — your own chosen banner. If these champions were acquainted with the state of the text from which King James's version was made; if they knew the multitudinous sources of error that prohibited accuracy in the attempt of King James's men to give the English race a fair and honest version of the Word of God, if they knew that a defective, erroneous, and, in many particulars, a false text was the sole guide of those revisers in their effort to utter the voice of inspiration, these five clergymen have not one excuse under the heavens for daring to attempt to perpetuate the work of King James's revisers upon the unfettered minds of the American people. If they did not know the facts connected with

the apparatus by which those revisers undertook the solemn and vital responsibility of giving the Word of Inspiration to the English race, these clergymen must then admit that they embarked in a business of which they knew scarcely the elements, and on which it would have been prudent for them to be silent.

Every Christian who has been cast in the Apostolic mold of doctrine, holds that it is of the utmost importance that the world shall have the written revelation of God as nearly like it was when originally uttered by the Holy Spirit as possible, and that the attainment of this object is worth all it will cost, no matter what that may be. The accomplished La Croze said: "I firmly adhere, indeed, to the Nicene Creed and orthodox faith; but God forbid that I should ever employ fraud in its defense" What can be a more heinous, a more flagrant and unpardonable fraud than to palm off on men as the Word of God, that which the Holy Spirit never uttered, and translations even of what the Comforter did utter, that are universally admitted to be perversions? All the forgeries of earth are venial in comparison with these deeds. And yet the five clergymen of Louisville, in the face of multitudes of such examples in King James's version, had the temerity to stand in the presence of the people of Kentucky and publish such sentiments as the following:

"If such people can easily, and upon the face of it, find in this old Bible a plain and fair statement of the gospel of Christ, by which they can be truly religious, truly happy in religion, and truly acceptable to God while they live and when they die, then, where the need of this ado about revision? If they can not, then we desire to know what are the religious character and condition of all the plain people, not scholars, now speaking and reading only the English language, in any part of the earth, who suppose themselves, by the grace of God, to know and to enjoy the true religion? And we desire to know what has become of all such people, of whom we have rejoiced to

believe that they adorned the doctrine of God our Saviour in their respective generations, and now, having gone the way of all the earth, we had hoped are in glory? But if these questions be too hard to answer, and yet it is still insisted that the English Bible does not fairly and fully give the mind of the Holy Spirit, then we crave to know, in a clear statement, *what are the truths that are concealed in this version?* If the Bible, as the common people read it, does not make them all plain, *which of them are covered up or corrupted by it?*

"We say respectfully, but we say distinctly, that it seems to us unworthy of the people who are engaged in this movement to clamor against the old Bible, and yet not show that ONE PRINCIPLE of the gospel, on which hangs the experience of heart religion, or the hope of the recompense of the reward, or the daily practice of a Christian life, through the merits and grace of our Divine Redeemer, is either perverted or obscured in this translation."

Thus these clerical gentlemen plainly declare, that if a portion of the Word of God that suits them is correctly given, the rest may be looked upon as rubbish or trash! And these are teachers in religion; these are champions, *par excellence*, of the Bible. May not that Book ask to be saved from its friends? Bloomfield, whose critical labors on the Bible, in the main, can scarcely be too highly appreciated, says: "Surely, *nothing dubious* ought to be admitted into 'the sure word' of 'the Book of Life.'" That is a truth by which every Christian mind on this earth will stand. But if it is true about matters merely dubious, what should it be in things that are undoubtedly spurious?

In answer to the grave questions we have just quoted from our five clergymen, we present the deliberate convictions of the British and Foreign Bible Society. That society is made up of Presbyterians, Church of England men, and Methodists. It must be, in the estimation of the five clergymen, exceedingly evangelical and orthodox, for it refused to circulate

Carey's translation in India, because it expressed *baptizo* by a term corresponding to *immerse*. In the annual report for 1839, of this society, thus composed of Presbyterians, Church of England men, and Methodists, the following judgment on King James's version was rendered:

"No version is perfect; no version is to be found but what contains acknowledged error, and in a great many instances, error that might be corrected. *Your committee are persuaded, that if even the English authorized version were dealt with in the same manner as the Portuguese, an amount of individual mistranslations might be presented which would, with equal justice, give rise to the question, Can such a version be called the Word of God?*"

That is the language of "evangelical orthodoxy" assembled from all parts of the British Empire.

In the nature of things it was impossible that our English Bible could be any thing else than exceedingly defective. It is a revision of Wickliffe's translation, and there is no probability that Wickliffe ever saw a Greek text of the New Testament. He translated from the Latin, and of course fell into all the errors of that text. The Latin has no articles, and can not, of course, be as definite as the Greek or English, both of which possess articles. So far as Wickliffe was concerned, the Scriptures might as well not have been written in Greek, for the Latin could not definitely express all Greek ideas, and they were lost to the English reader. The occurrence of the word *testament* in Matt. xxvi. 28, Mark xiv. 24, Luke xxii. 20, 1st Cor. xi. 25, 2d Cor. iii. 6, 14, Heb. vii. 22, ix, 15, 16, 17, 20, Rev xi. 19, is conclusive as to the Latin origin of the English Bible. In no one of those places does the word *testament* even approach the Greek idea. And the revisers of the English Bible under King James do not seem to have corrected by any Greek text, for we can trace them by Wickliffe's version, the Vulgate, and by Erasmus, but rarely by any Greek text. Innumerable instances of these facts might

be given, for the merest tyro in Greek could never have made the blunders that disfigure the authorized version. Take a single example: Almost invariably *scandalizo* is translated by the word *offend;* and George Campbell truly says, a worse word to convey the meaning could scarcely have been found. Erasmus had so translated that word into the Latin, where the translation is passable. Our English revisers borrowed the word very improperly from him, and failed to convey the meaning of the Holy Spirit. *Cause to stumble* is the correct one for almost every place where the word *offend* occurs in what is called the New Testament. Cardinal Ximenes, Erasmus, Stephens, and Beza had each published a Greek edition, but the best of them were very defective. The first edition, by Erasmus, did not enjoy one Greek manuscript older than the tenth century. The first Elziver edition of the Greek text was not published until eight years after the authorized version was issued. And the testimonies are strong, that the English Bible has never yet felt much benefit from even the meanest edition of the text in the language used by the Holy Spirit. This is a most humiliating statement, but it is a truthful one. But since the Elziver edition was printed, between six and seven hundred Greek manuscripts of either the whole Bible, or portions of it, have been discovered, not one of which was known in the age of King James. And the received Greek text is not supported, in all its utterances, by one manuscript, ancient or modern. Erasmus, Canter, Stephens, Beza, Montfaucon, Sabatier, Semler, Griesbach, Woide, Holmes, Birch, Matthie, Marsh, Walton, Mill, Wade, Bengel, Bentley, Wetstein, Blanchini, Scholz, Schulz, and others, by their labors upon the Greek text, have rendered inestimable service to Bible truth. Under these labors, biblical science has continually advanced; and as errors in the received Greek text are thus pruned off by ancient manuscripts, the Word of God stands purer, firmer, and more invulnerable. Granville Penn, to whose invaluable investigations we are indebted largely,

says of the times of the latter names: "From this last period a compound mass of new light is become diffused over the sacred volume, imparting a spirit of exact and punctilious criticism to direct and apply it; and these new and powerful succors have been destined, in the order of Divine Providence, to be the portion of this late age of the Church, by a wise and wonderful economy, administering light in a ratio increasing with the distance of time from the first effulgence of the gospel, as the remoter planets are provided with multiplied means of collecting and reflecting light in proportion as their distances remove them further from the solar fountain. Now, as the whole of that light could not have been drawn and concentered into one focus until the present age, so no reasonable objection can be raised against it from the lateness of its occurrence; and it is only by obtaining a knowledge of the true state of the scriptural text that we can be able to apply and derive the full benefit of that light." But there is one spotted, obscured, erratic planet upon which the five clergymen are determined no ray of this light shall shine, except that which scintillates from the starry orbs of their own pulpit revisions. That planet is King James's version.

The learned men whose names we have given spent a large portion of their lives in collating the most ancient Greek manuscripts — in weighing, exploring, comparing, and scrutinizing every word and point of these transcripts. Great alarm was felt when those labors commenced, lest the faith of men should be unsettled; but Bentley disregarded the clamor, and predicted that faith would grow and fatten upon these efforts. The various manuscripts not only show the sources of error, but enable us now to purify the text. Some of the sources of error may be classed under the following heads: tampering, with the text in transcribing copies; errors of negligence, of design; omitting pronouns and writing proper names; additions, omissions, and borrowing from one New Covenant writer to fill up the text of another. Origen, in the third century,

and Jerome, in the fourth, loudly complained of the manner in which Matthew, Mark, Luke, and John were mixed up. Another source of error is found in the influence of partyism in making omissions of the sacred text. Take an example—Matthew xxvii. 50: Origen had a crotchet that it was a derogation from the character of the Saviour to suppose that he died at the hands of men. Matthew's plain statement in the chapter and verse we have named, refuted that crotchet. The inspired text, as written by Matthew, said: "But another taking a spear, pierced his side, and there came forth water and blood; and Jesus crying out again with a loud voice, expired." It stands thus in "the Vatican and Ephrem manuscripts, the two oldest in the world; also in the copies of Diodorus, Tatian, and various holy fathers; in Chrysostom's copy; in the ancient Jerusalem-Syriac and Ethiopic versions; in some of the most ancient Latin versions; in one Uncial and five other Greek manuscripts," according to Granville Penn. In the fourteenth century, this passage was excluded from the inspired text by Pope Clement and by his successor, John XXI., on the pretense that it contradicted John xix. 34. If the reader will look at the 50th verse of the 27th chapter of Matthew in the common version, and compare it with our quotations above, he will see how men have tampered with the Word of God. The Saviour died from the wound in his side, as Matthew records, according to the only authorities in the world that can settle such a question. Our version, which in that verse is Origen's, Pope Clement's, and Pope John's text, not Matthew's, teaches that the spear was used after the death. The Pope thought it contradicted John xix. 34, which is not true. "*For a* SOLDIER *pierced*," is a correct translation of the 34th verse, for Parkhurst and Macknight conclusively establish the fact that the Greek word *alla*, used causally, has the meaning of *for;* thus John corroborates the genuine verse of Matthew, which has been omitted from our version. No manuscript of the tenth century

can call in question a manuscript of the fourth century; and J. L. Hug has demonstrated that the Vatican manuscript was written before the middle of the fourth century. The Codex Ephrem was written in the fifth century. They establish most of the facts we are stating and those we are about to state. And we may as well now state that all we shall say on the subject is based upon the highest standard authorities.

Our subject is much greater than our space, and we can refer only to a few of the many spurious matters in our version. For instance, the entire nine verses at the close of the 16th chapter of Mark; the Gethsemane scene in Luke xxii. 43, 44, John v. 4, the disturbance of the pool by an angel from 53d verse of the 7th chapter of John to the 11th verse of the 8th chapter, the scene of the woman taken in adultery, Luke ix. 54, 55, 56; Luke xxiii. 24, are pronounced spurious passages that have not the least authority in the world to stand upon. As proof of the spuriousness of the adultery scene, for example, we have only to examine it. The law required that both the parties should be accused; but, though, as her accusers said, "taken in the act," the woman only is accused. Again, the statement is, that Moses said she should be stoned to death; but Moses says no such thing, as may be seen in the 20th chapter of Leviticus.

In Matthew v. 22, we have, "Whosoever is angry with his brother *without a cause*," &c. "*Without a cause*" is spurious, having been added by some one who wished to give men an opportunity of being angry with their brethren without "danger of the judgment." The Saviour makes no such qualifying declaration as "without a cause." The 4th verse of the same chapter has a large amount of matter in it that is spurious, being unsustained by any authority. In Matthew vi. 13, the doxology is spurious, making a disagreeable break in the instruction. If the reader will read the 12th and 14th verses continuously, he will discover that the 13th is an interpolation

Matthew xvi. 2, 3, xvii. 21, xviii. 11, are all spurious, resting on no sufficient authority. The clauses about being "baptized with the baptism," &c., in Matthew xviii. 22, 23, are spurious; they are genuine in Mark. The 14th verse, 23d chapter of Matthew, is not in any ancient manuscript; it is in Mark xii. 40, and in Luke xx. 47.

In Matthew xxiii. 35, a probable false text and a false rendering make us lose a beautiful prediction and an important historic fact. We ascertain the fulfillment of many of the Saviour's prophesies through Josephus, and in this way we feel the influence of the correction we now suggest. The declaration that all the righteous blood from that of Abel to that of Zechariah, son of Barachia, who should be slain between the altar and the sanctuary, was a prediction; and the Saviour's statement respecting Zechariah was, "whom *you will slay* in the midst of the temple." This prediction was fulfilled during the siege of Jerusalem, when Zechariah, son of Baruchias, a man of great purity of character, was slain in the midst of the temple, when Titus and Vespasian were demanding of that generation all the innocent blood that had been shed between that of Abel and Zechariah. All trace of this important prediction is lost in our common version.

In Matthew xxi. 40, the disciples are made to reply to the Saviour. in Luke xx. 15, 17, the Saviour himself is made to reply to his own question; thus making a palpable contradiction.

In 2d Corinthians iii. 6, Paul is converted into an egotist by being made to say: "Who also hath made us *able ministers*," *&c.* This is one of the results of the Latin text. The Greek says: "Who also hath qualified us to be ministers."

Another specimen of the beauties of the text of our common version is found in the first General Epistle of Peter, 4th chapter, 3d verse, which converts Peter into an idolater. He is made to say: "For the time past of *our* life may suffice *us* to have wrought out the will of the gentiles, when *we* walked

in lasciviousness, lusts, excess of wine, revellings, banquetings, and *abominable idolatries.*" There is no excuse for this rendering. The Latin text was correct, and Wickliffe had it accurate in his version. But King James's men, in their remarkable proclivity to errors and blunders, were led by rash alterations made in the Vulgate by Erasmus; and as King James's revisers apparently had no Greek text, they blindly followed the unauthorized alteration of Erasmus. In the genuine text there is no "*our*," "*us*," nor "*we*," to make Peter an *idolater*, which he never was. The language of Peter is this: "For the time past of *your* life sufficeth to have wrought the will of the gentiles, walking in lasciviousness, lusts, &c., and abominable idolatries." Can not our five clergymen take these facts, and show, that as this statement is in "the good old Bible," it makes no difference whether Peter is presented to his English readers in the truth which he wrote, or steeped in the falsehood which King James's revisers immersed him in by altering his language? May we not hear from the five clergymen on the important subject of the "ado about revision?"

We might thus go on and write a good sized volume on these blunders, contradictions, and apocryphal statements, spurious readings, and interpolations which so much disfigure and mutilate the Word of God in King James's version, all of which scholarship is now about to correct. One more specimen must suffice, and it is difficult to imagine how it has maintained its place, except on the principle of the five clergymen, that the work of King James's revisers is not to be corrected, especially by Christians who have obeyed Jesus Christ in immersion.

Moses was divinely directed to make "the tabernacle after the pattern shown him in the mount." According to our clergymen this is not important, provided the Jews held "a plain and fair statement of the law uttered by Moses, by which they could be truly religious, truly happy in religion, and truly acceptable to God while they lived and when they died," even

if the tabernacle should deviate from the pattern. Our clerical friends seem to think that the Bible Union and its friends are too particular and exacting, in requiring that the Bible shall be an exact copy of what the Holy Spirit said, when there have been so many good people under the defective, perverted, and corrupted version of King James. But neither Moses nor any other servant of God ever admitted such reasonings into his mind. Exactness in learning what God said, and exactness of obedience, were the vitalities of their holiness; and a holiness, to be of any account, must partake of those characters. Moses made the tabernacle after the pattern God gave him, and did not vary it in a ring, a curtain, nor the color of any thing. That tabernacle was a pictorial illustration of the heavenly places and of the Christian kingdom; and the 8th and 9th chapters of Hebrews contain some of the sublimest thoughts ever uttered by inspiration on this very subject. Now if Moses did not dare to deviate from his pattern in any, the least particular, if he did not dare to change the position of a single piece of furniture, who may have the temerity to do it in its application to Christianity? Yet King James's version is guilty, in Hebrews, of this very "treason against the Supreme Majesty," as the Catholic Bishop Kenrick nobly and beautifully expresses the idea. In the 9th chapter, 3d and 4th verses, we find this specimen. We give the received Greek text, as it is called, and King James's version:

RECEIVED GREEK TEXT.	COMMON VERSION.
3. μετα δε το δευτερον καταπετασμα, σκηνη ἡ λεγομενη ἁγια ἁγιων,	and *after the second veil* (*common version*), the tabernacle which is called the Holy of Holies,
4. χρυσουν εχουσα θυμιατηριον, &c.	*which had the golden altar of incense, &c.*

Now this statement is a positive contradiction of Moses and of the 9th verse of the 1st chapter of Luke. The altar of incense was not in the Holy of Holies, but outside the veil of

that apartment. Hence Zechariah is described by Luke as officiating at it, which no one but the high priest could have done, had it been behind the veil, and he could have done it only once a-year. Nor did the Holy Spirit write the statement as it is in the received Greek text and in our common version. The Vatican manuscript, among the innumerable blessings it has given in purifying the Greek text, adds this purification to its long list. We give the Vatican text, as written before the middle of the fourth century, and Penn's version of it:

VATICAN MS.	G. PENN'S VERSION.
2. Σκηνη γαρ κατεσκευασθη ἡ πρωτη, εν ἡ ἡτε λυχνια και ἡ τραπεζα, και ἡ προθησις των αρτων, και το χρυσουν θυμιατηριον, ἡτις λεγεται ἁγια·	For first the tabernacle was formed, in which were the candlestick and the table and the shewbread, *and the golden altar for incense*, which is called the *Holy:*
3. μετα δε το δευτερον, &c.	and secondly, after the veil, &c.

The Vatican is one of the highest authorities known in these matters. It is the Greek text that stands nearest the day of the Apostles, and a million of manuscripts of the tenth century could not shake any one of its foundations. It makes Hebrews ix. 3, 4 synchronize with Moses and Luke.

Now let our clerical friends try their hands at defending the grievous wrongs done to the inspiration of God by the common version, even in the matters we have shown on this occasion. We can pile hundreds of similar expositions upon the specimens we have given. We have gone through the New Covenant from the first verse of Matthew to the last verse of Revelations, and with the aid of Granville Penn's work, have compared each challenged verse with the text of the ancient Greek manuscripts, the Vatican, the codex Ephrem, and codex Beza. Jerome's vulgate is not an unimportant assistant in these labors for ascertaining the pure text of inspiration. And

we rejoice in being able to say, that the pure text passes through this ordeal, cleansed from all that had marred its beauty and weakened its powers. On that pure expression of Jehovah's revelation, mankind can stand as upon an impregnable acropolis, stable and immovable. Those who rely alone on King James's version, are afloat upon uncertain seas, in darkness and doubt, in fear and in trembling That version has never felt the offices, even of the received Greek text, to say nothing of the lofty, ennobling, exalting, and enlightening ministrations of those higher sources of purity and light which Christendom now possesses in the Vatican and Ephrem manuscripts and the ancient versions. The sole object of the Bible Union, of the Bible Revision Association, and of the friends of revision every where, is to bring the English Bible up to all the perfections that are possible, which shine with purity from the ancient texts. And to the five clergymen, to that "immense assemblage" which sent them into newspapers in the futile hope of crushing the cause of revision, and to all who fight against the purification of a defective and corrupted version, we answer as Erasmus answered in his day those who undertook to hinder his efforts at finding the true text of inspiration:—

"I heartily assent to those who maintain that the authority of the Holy Scriptures is inviolate. Whoever knowingly depraves them, outrages the Holy Spirit. this I acknowledge. *But that majesty resides only in the fountain-head.* Isaiah has not erred, nor does any one attempt to alter what he wrote. Matthew has committed no error; no one corrects what he transmitted. Our business lies with his interpreters, his copyists, and his corrupters. If all the authority of the sacred Scriptures was to be shaken by some corrupt readings, the Holy Spirit must needs attend the copyists, no less than the prophets and evangelists. The Spirit is nowhere absent from them; but He so discovers himself as to *leave for us a portion of labor.* The inviolability of their authority resided in the prophets, apostles, or evangelists. The highest praise of Scrip-

ture is this: that, though so often transfused into other languages, so often mutilated or depraved by heretics, so often corrupted by transcribers, yet they retain the vigor of eternal truth. Thus the Church stands firm, though assailed by all the storms of evil. *But he acts in the service of the Holy Spirit, who endeavors, with all his powers, to restore to its primitive integrity whatever has been deteriorated by men. As there will never be wanting those who deteriorate, so we ought never to cease from the task of correcting. The Scriptures themselves, therefore, are one thing; what interpreters have ill-rendered, or transcribers have corrupted, are another.* Every knave can corrupt the copies of the Gospel; and shall it be forbidden to restore what has been so corrupted?"

Whenever the five clergymen can refute or shake these statements and sentiments of Erasmus, the revisionists will abandon their cause and leave the field to those who glory in the blunders, errors, corruptions, and apocryphal statements of an English Bible translated from a Latin text, and which has scarcely felt the influence of a Greek manuscript.

We have now shown enough to exhibit something of the condition of the English text of the Bible, and the imperative duty of every one who loves Christianity is to aid by all his means in securing an English Bible, that speaks from the language in which the Holy Spirit wrote the text of inspiration. The Bible Union is the only body of people that has ever undertaken this holy, righteous, heavenly work. It asks all the world to join it, and it demands no other principle of action than fidelity to God and man. The Bible Union has armed itself with the finest apparatus for biblical criticism and revision of the text of inspiration that has ever been gathered in this country. Neither time, nor labor, nor wealth, nor talent has been stinted in the effort to obtain every thing known to be in existence, that can do the cause of revision any service. We designed to give some details of the treasures thus gathered, but as that has been done by a Methodist gentleman of high

reputation for varied acquirements, especially in biblical literature, we prefer to use his remarks upon the acquisitions of the Bible Union. Of the *Library of the American Bible Union*, he thus speaks:—

"The work of translation or revision of the Holy Scriptures is connected with whatever pertains to biblical criticism: and the American Bible Union, duly impressed with this fact, has availed itself of the labors of biblical scholars, not only in this, but in every department connected with biblical literature. In the library of the Union may be found the results of the labors of biblical critics, from the time of Origen down to the present day; and we doubt if the world can furnish, apart from the manuscripts themselves (all the various readings of which, however, have been collated and published, and are in possession of the Union), a more complete apparatus. In connection with Origen's Hexapla and Walton's Polyglott, are to be found the most celebrated editions of the Hebrew and Greek text of the Scriptures, with the various critica sacras, thesauruses, synopses, digests, lexicons, grammars, and works on criticism, hermeneutics, archæology, history, and in fact the leading works on all that pertains to the vast field of biblical literature, embracing the most ancient and modern authors, with the translations from the Septuagint and Vetus Itala, Vulgate, to the English versions, from Wickliffe to the present time; and also the principal versions that have been made in the various modern languages and dialects. The library contains the commentaries of greatest value, ancient and modern, that have been written in the various languages, from the Targums of the Jews and ancient Fathers, down to the present day; and also copies of the Grecian, Roman, and English classics, together with the most valuable books of reference in the various departments of literature, science, and art.

"The special object had in view by the Bible Union has led it to procure without regard to expense, all those works that have any bearing whatever upon the history, philology, chron-

ology, archæology, criticism, or exegesis of the Bible, that, thus thoroughly furnished, its scholars may have every facility afforded them for making such a revision of the English Bible as the present age demands."

In addition to this, it may be well to say that the Bible Union also, has the free use of rare and valuable works on biblical science in various private libraries, and we know of nothing in this country that has any bearing on the subject that is not at the service of the revisers of the Bible Union. And thus having this extensive apparatus for a thorough Revision of the Bible, an ardent, holy, and honest desire for a faithful one, scholars of the highest ability to do the work, and the liberal support of the people in carrying it forward, the Bible Union is secure in the possession of every thing that can guarantee a faithful exposition of the pure text of the holy writings.

It is often said and has been much harped upon in this discussion that the great body of the churches are content with the present version and wish no change made in it. If such were the case, though we know it is not, for there is no one church in Christendom that has ever been content with it, it would betray in the presence of the truths we have now presented, the fact that the sectarian churches in Christendom are in as unsound a condition as the ancient Jewish Church of God, which Jesus Christ and his Apostles undertook to enlighten and reform. The great body of that church was content, and desired no change. Its sectarian members put the Saviour to death and martyred his apostles, but the change was made despite of the opposition. And such success will be the result of the efforts of the Bible Union and of the friends of revision. The Bible revised under the auspices of the Bible Union, faithful to God and man in all its details, will as certainly command the approbation, confidence, and zealous co-operation of the American people as the truths of the gospel commanded those qualities in the Roman world. The Bible

Union has flourished amidst all the floodgates of calumny, detraction, cruel injustice and wrong that sectarian Christendom has let loose upon it, and it has survived that which the Apostles encountered—the malice of false friends. There is no power on this earth that can stay the progress of Bible revision. Jehovah has declared that his word shall accomplish all whereunto he has appointed it; and if he has not appointed it to purity and to the exercise of its own inherent powers, freed from the glosses and corruptions of men, neither his character nor purpose have been revealed. The cause is beyond the reach of the malice of its enemies.

We have spoken of King James's version as compared with the ancient texts. But let us not be misunderstood. We readily admit that Wickliffe, in giving the English people a Bible adapted to the common apprehension, performed a remarkable work for his time; a work that first lighted the English race toward civilization. King James's revisers, with quite as defective an apparatus, improved that version in some respects and injured it in others. Even in that form it has done great good, for as Erasmus says: "The authority of the Scriptures is not to be shaken by some corrupted readings." But their acknowledged presence in King James's version, now in the hands of such a race as the English, constitutes an excellent reason why the wheat shall be winnowed from the chaff, and that version be made fully worthy of all the admiration that has been bestowed upon it. And to that holy labor the Bible Union are directing their purest and most righteous energies, and, when their work is completed they will be acknowledged as the true friends of "the good old family Bible."

JAMES EDMUNDS.
T. S. BELL.

P. S.—The foreman of Morton & Griswold informs us that the work of composition for the book form of this discussion

will be completed early next week; but we shall keep it open until July 26 for any response the five clergymen may choose to make to this article.

NUMBER XIII.

BIBLE UNION—FATHER MACLAY'S PAMPHLET.

The New York Times has recently published a notice of a pamphlet purporting to be written by Dr. Maclay, late President of the Bible Union. The Times announces that the Bible Union is in an uncomfortable position before the public at this time, but we beg leave to assure all who think thus, that the discomfort arises entirely from the fact that Dr. Maclay has been put to services, in his present condition of mind, that are at war with all the services of the days of his intellectual vigor. The old gentleman has been induced lately to lend himself to purposes at direct variance with his labors and proclamations of the past few years, and he has been carried so far into the regions of wrong doing that his managers have required that the pamphlet against the Bible Union, of which he is the putative author, shall be sedulously kept from the *friends* of that body, and placed in the hands only of the most violent and virulent *enemies of the cause*, with injunctions not to permit any friend of revision to see it. Does truth or honesty or honor ever require such services as these? The most earnest efforts have been made by the friends of the Bible Union, for two weeks, in the city of New York, to obtain a copy of this pamphlet — this secret emissary, but even those who admitted that they had a copy of the work, declared they were enjoined not to show it. But an enemy of revision, the Philadelphia Chronicle, has published the precious document in that paper.

We have been well acquainted, for weeks, with the matters

of which Dr. Maclay complains. We shall not burthen this communication with their enumeration, but content ourselves with saying, that all of these complaints that have any truth in them, were as palpable to him, as open to view, as common to all the members of the Bible Union, when Dr. Maclay was an agent of the society, boldly proclaiming the superlative claims of the Bible Union to the confidence and support of all true men, as they are now to the defected ex-President. He is made ridiculously to assert that he has just discovered these wondrous secrets, and while every employee of the Bible Union was perfectly posted in them, he claims that he was a dupe for years! And if he was thus duped for years, may not some such work still be in progress?

At the instance of Father Maclay, a committee was organized by the Bible Union to investigate every complaint made by him. That committee labored long and sedulously and patiently. It gave the matter so much time that some complaint was made about the delay of the report. The pamphlet says that the committee has not reported, but we have the report before us and we quote enough of it to refute all the criminations of Father Maclay. It is as follows:

"Your committee appointed to enquire into the present condition and practical working of the enterprise, respectfully report, that, after a careful examination into its affairs they are satisfied that its executive officers have laboriously and honestly discharged their duty to the Union, and they see no reason to recommend any change in the practical working of the enterprise.

W. Colgate,
Ezra Smith,
W. H. Wyckoff,
Sam'l Baker,
S. E. Shepard,
T. B. Stillman,
J. W. Sarles."

In addition to this, the Bible Revision Association, after a thorough inquiry, unanimously resolved that the Bible Union is acting in strict accordance with fidelity, and is abundantly worthy the esteem and confidence of every honest and truthful mind. The attempt by a few ambitious spirits to make the Bible Union subservient to *their uses* has been promptly met and put down, and the Bible Union is honestly, faithfully, and nobly performing all its duties to God and man, which it assumed in undertaking a faithful revision of the Holy Oracles. There is not even the shadow of a foundation, in the management of the Bible Union, for the charges, the conduct, or the dereliction of Father Maclay, the infirmities of age are rapidly pressing him down, and while we grieve over the fact that such a man has become a castaway from the noblest cause of the age, we rejoice to know that neither his example nor his criminations have in the slightest degree affected the Bible Union, or checked its onward progress. The great scholars of the Bible Union, Conant, Lillie, Schaff, and numbers who approach them in scholarly attainments, know the revisers of the Union. It is absurd to suppose that the Baptist and Presbyterian scholars we have named would be associated as co-laborers with such scholars as Father Maclay is made to say some of the revisers are.

These facts will explain what is called the "uncomfortable condition" of the Bible Union, and will answer in advance, whatever may be said by a partizan religious anti-revision press, which unblushingly announces that it will publish only one side of these matters, "because a different course (that of letting both sides be heard) would not be just or fair to its readers." If any words of admonition on our part would be of any use to the enemies of revision, we would caution them to handle these affairs carefully, for we assure them that we have fullness enough of information in all the premises, to enable us to say that the Bible Union is anxious to court the largest inquiry into its conduct, and that it will triumphantly come through

the ordeal, to the joy of its friends and the discomfiture of its enemies.

JAMES EDMUNDS.
T. S. BELL.

Bible Revision Rooms, July 22, 1856.

P. S.—May we not ask such of the secular press as may publish an account of Dr. Maclay's pamphlet, to republish this response to it?

FOURTH LETTER OF THE FIVE CLERGYMEN.

THE BIBLE REVISION MOVEMENT.—FINALLY.

SOME months ago, the undersigned were requested by a number of their brethren to make a suitable answer to certain publications, at that time appearing in the newspapers of this city, in behalf of the Bible Revision Association. It was our intention, from the beginning, to do no more than to show that "this revision movement, sectarian in its spirit and aims, and not called for by the Church at large, or required by the actual necessities of the subject, is not entitled to the public confidence and support.

Having done that, as we supposed, we declined all personal controversy and all further argument on the subject, deeming any thing else superfluous.

The gentlemen who still conduct the discussion on the other side have repeatedly invited us back to the field, which we thought proper to leave when our work was done, declaring their intention to lay before the public, for wide circulation and in permanent form, this whole discussion bound up together. And now, again, what seems intended for their final communication to the public, after many allusions to ourselves, closes with these last words to us:

"P. S.—The foreman of Morton & Griswold informs us that the work of composition for the book form of this discussion will be completed early next week; but we will keep it open until July 26, for any response the five clergymen may choose to make to this article."

Our thanks are due to these gentlemen for so great liberality; and, that we may not be wanting in courtesy, or any other duty in the premises, we depart from the purpose which we had formed of declining further discussion, and offer this response. We trust they will receive it as final, if they will not accept it as sufficient. We desire not to abuse the wide liberty they give us, and will compress, as far as we can, what we have to present.

They will bear in mind, as the public also will, that our single aim has been to answer their plea for the public confidence and support, by proving that their movement deserves neither. In every "response" we have made to any "article" of theirs, we have kept our aim in view. In this, which they have succeeded in drawing from us, we do so still.

In all that we have read of the writings of revisionists, or heard of their talk, few persons have been so highly commended by them as the Rev. Dr. Maclay. None, we believe, have been more trusted; none have really done more to promote their object. Long their principal agent to recommend it and to collect funds for it in this country and in Europe, and a few months ago, after so many years of patient and effective service in the field, called to the Presidency of the Society upon the death of Dr. Cone, as the fit successor of that eminent man, he has linked his name to this work as few have done. Indeed, he may be called one of the fathers of the enterprise to which he has devoted the best years of his life with the deepest interest in its success. We may add, that he has certainly enjoyed very fair opportunities of information as to the real character of it, the spirit and manner in which its affairs are conducted, and its claims upon good men.

Now, with every thing to attach him to it if it were worthy of his regard, he has turned his back upon it with disgust. Dr. Maclay has made public the considerations which influenced him herein. They are stated with simplicity and great clearness, apparently without anger or malevolence, under convictions of duty which compelled him to speak out, and with the confidence of a man who knows that what he says is true. These representations are made at great length, else we would insert them here entire. That, we suppose, would be drawing too largely on the kindness of the gentlemen who are waiting for this "response," to put it in their book.

They will indulge us, however, in culling out a few paragraphs of this extraordinary testimony. One shall be that in which the witness sums up his evidence, to-wit:

"Being fully satisfied, from personal examination, that the funds which I have done so much to collect, and which I know have been most sacredly devoted, by the rich and the poor, to one of the holiest purposes of Christian charity, are being squandered; that a vast amount is expended for operations remote from the one great object of the institution, that men are employed to translate the Word of God who are not qualified for the work; that unwarrantable translations have been made, which, if published, must bring into discredit the most precious doctrines of my faith, sap the fundamental truths of Christianity as indubitably revealed in the Holy Scriptures, and shake the confidence of the people in the canon of the sacred writings; that such revisions are likely to be published for indiscriminate circulation, without the previous precautionary examination provided for, and *required*, by the plan and rules of revision, as originally adopted by the Board; that the controlling power of the institution has become completely centralized in one man, and that the exercise of that power is not only such as to forbid the hope of reform, but also to blast the name and influence of every one who advocates reform. Feeling perfectly assured of all this, I am

compelled, by a stern sense of duty, to abandon the enterprise, and to free myself, as far as possible, from all further responsibility in its operations. And I can not doubt that my friends, when rightly informed, will justify me in so doing."

Another extract will tell us something about the "revisers:"

"During the last six years, from the origin of the Bible Union till a few months ago, I labored as its agent, most of the time at a distance from the seat of its operations, so that I had but very little opportunity to examine minutely the internal management of the institution. I relied mainly on the published documents of the Union, to which the official correspondence of the Secretary seldom added any thing of importance. I did not so much as know the names of the revisers, with a few exceptions. Hence the statements which I made, publicly and privately, during my agency, rested for the most part on the assurances of those for whom I acted.

"But on being elected President of the Union, in October, in 1855, I found myself in a position of more direct and unqualified responsibility; and under these circumstances, I felt the importance of becoming more particularly acquainted with the operations of the body. I then, for the first time, ascertained who the revisers were, and found, to my astonishment, that instead of there having been about forty individuals actually engaged in translating the New Testament, as I had understood from the Secretary, and often stated, there had not been more than twenty-three or twenty-four. Instead of all these being competent scholars, as I had supposed, and as the plan of the Union required, and as is often reiterated in the official documents of the Union, some of them unquestionably lacked the essential qualifications of a translator."

The following extracts will exhibit the marvelous beauty and exact faithfulness of some instances of revision:

"On resuming my examination in the revisers' department, I found that numerous translations had been made, which, though not in all cases inconsistent with good scholarship,

were nevertheless calculated, on other grounds, to compromise the character of the Union, and to shake the confidence of men in the truth of God's Word. Of these the following may serve as specimens:

"John i. 1: 'In the beginning was the Word, and the Word was with God, and God was the Word.'

"John i. 33: 'He it is that immerses in a Holy Spirit.'

"John iii. 5: 'If any one be not born of water and Spirit.'

"John v. 19: 'The Son can do nothing of himself, if he see not the Father doing any thing.'

"John vii. 39. 'But this is said of the Spirit which those believing on Him were about to receive; for there was not yet a Holy Spirit.'

"John x. 28: 'And I give to them eternal life, and they shall not perish forever.'

"John xi. 33: 'Jesus, therefore, when he saw her weeping, and the Jews, who came with her, weeping, groaned in the spirit and troubled himself.'

"John i. 13, 14: "Who were begotten, not of blood, nor of a will of flesh, nor of a will of man, but of God. And the Word became flesh, and dwelt among us (and we saw his glory, a glory as of one only begotten of a Father), full of grace and truth.'

"These are by no means the most objectionable renderings. In this and other books are some which I would not disclose to the public eye. And on a closer examination in the department of revision, I found, that in addition to the shocking translations already referred to, the misguided hand of the reviser had been rashly laid upon the original text, as it seemed to me, without any authority of the Board."

The following will show what Dr. Maclay found to be the honesty of the policy which guides the executive department:

"The Secretary urged me again to leave New York and travel abroad as an agent. I informed him that, with the views which I then entertained, I could not conscientiously act in the capa-

city of an agent; that, among other things, I had assured the people that we have competent scholars to translate the Scriptures, and that the funds of the Union were judiciously and economically expended, but I could do so no longer; that I had aimed to live an honest man, and I meant to die an honest man; and that if I were to go and publish my honest impressions regarding the operations of the Bible Union, I should only damage its reputation, which, under existing circumstances, I was not prepared to do. One would have supposed that such a statement would have precluded any further request from the Secretary for me to go abroad as an agent of the Union. His subsequent repeated reiteration of this request, besides the imputation of a disbelief in my own statement which it conveyed, exhibited such a solicitude for the services, and such an indifference for the conscientious views of an agent, as equally surprised and pained me."

And finally, this will show at once how they use the money, and how they treat this old servant of God for daring to object to such expenditures.

"I know that Brother Conant, in that extraordinary letter of April 23, 1856, which the Secretary got up and sent out as a circular of the Bible Union, pronounces my dissatisfaction 'groundless,' attributing it to mental imbecility, and this judgment, though contrary to my own consciousness, would have great weight on my mind, if he were not himself an interested party. But a man who has already received nearly six thousand dollars before finishing the translation of Job, on a contract which secures to him, in addition to a salary of $1,200 from the Theological Seminary at Rochester, $2,000 a-year for the portion of time not required in his professional duties, till he shall have completed the Old Testament, with a copyright interest, and a per-centage on the future sales of his translation, when published with notes; a man for whose pupils the Hebrew school-book, with grammatical notes, was specially designed, and the stereotyping of whose translation, in six

different forms, without any examination by other scholars, according to the contract, and without any authorization of the Board, was one occasion of my dissatisfaction, occupies a position in relation to the affairs under consideration which greatly depreciates, if it does not entirely destroy, the admissibility of his testimony. And I think that all well-informed, impartial men will agree that he, who has such grounds for his own *satisfaction*, is not sufficiently disinterested to sit in judgment upon my *dissatisfaction*."

This is the way, it seems, they intend to put down Dr. Maclay. A few months ago he was worthy of all they could give him in place and honors. Then he was using his influence to promote their ends. Now he is in his dotage, for now he is exposing to the light of day that which cannot bear the light. We think the public will say that such a taunt is equally false, absurd, and cruel. We think the same public will say, as they come to understand it all, that such a scheme of tampering with the Word of God, and abusing the credulity of his people, richly entitles itself to derision and contempt.

W. L. Breckinridge,
Sam'l Lowry Adams,
Henry M. Denison,
G. Gorden.

The Rev. Mr. Trimble is at present absent from the city, which accounts for the absence of his name from this response.

Louisville, July 22, 1856.

NUMBER XIV.

THE FIVE CLERGYMEN.—DR. MACLAY AND THE DISMISSED REVISER.

We published an article last week, on the state of the Greek text of the New Testament, on the apocryphal statements in the English version in common use, on various omissions from and interpolations in that version, all going to show the imperative demands for revision. And in order to test the character of the startling facts we then presented, we called upon the five clergymen who had taken up King James's Bible as a banner, to refute our statements if in their power to do so. Our object is to know truth, to advocate nothing else, and to yield allegiance to its supreme dictates. In making the call upon the five clergymen thus to meet the stubborn facts which we presented as the result of a careful inquiry into the state of the Greek *textus receptus*, the overwhelming proofs which we adduced, and which may be multiplied, that the version in common use is a translation from a Latin text, and not from the text of inspiration, we had a hope that those gentlemen would attempt some defence of the authorized version. If the facts we presented are verities, no Christian acquainted with them can hesitate as to the imperative necessity of a speedy revision of the Bible. No man who owes allegiance to Jesus Christ can feel that he is justified in palming off on the community, as the words of inspiration, statements which no inspired pen ever touched.

The five clergymen have run their allotted time for an answer to the grave and startling facts to which we allude, and they have not attempted a rejoinder, for, of course, they do not consider the string of trashy quotations from a mendacious

pamphlet, written by a dismissed reviser from the service of the Bible Union, which they published yesterday, as in any degree an acceptance of our request. We therefore have a right to consider that our article on the state of the Greek text and the condition of the authorized version is unassailable. Nothing can be clearer to the public mind than the fact that these five clergymen can not defend King James's Bible. They are ready enough to fight away upon all other matters, but they have to admit that the deplorable condition of King James's version is utterly indefensible. What a position for clergymen! They cannot defend the text of King James's work; they will not attempt themselves to procure a pure version of the Word of God, and they seem to feel that their mission is to abuse, defame, and insult all who honestly undertake this essential work for the people. Clergymen who occupy this exceedingly awkward position before an intelligent people are not in the best possible condition to investigate the moral atmosphere of the Bible Union.

In not denying before the public, with statement of proof and illustrations, the necessity and importance of the revision of the Scriptures while attempting to discredit and asperse those engaged in it, the five clergymen may be compared to those in Christ's time who, not denying the necessity of his reform, yet objected to his measures, and stood aloof from his cause and Church; or *those*, acknowledging the corruption of Christianity and the importance of its restoration, yet refused to co-operate with Luther on account of some alleged incompetency or faults of temper, or like the Tories of the Revolution. acknowledging the wrongs of the colonies and the justice of their claims, yet abandoning their cause and betraying them to their oppressors Fault-finding with measures of progress is always an easy as it is an ignoble task. Men have found it easy to point out faults in the methods of originating and carrying out all good causes. The reforming prophets were too rash and radical; Christ was too regardless of the established order of

religion; Luther impaired the public confidence in the constituted ecclesiastical authorities; the founders of missions were enthusiasts; the apostles of temperance were fanatics. Is it strange, then, that the advocates of revision are charged with a grievous hallucination? We hope our five clergymen may yet see that they have stooped to a low calling, in devoting themselves to the mere depreciation of needed reform and blocking the wheels of progress.

In reference to the pamphlet called the Maclay document, we present the following notice by the officers of the Bible Union; and we make this additional remark, that as long as the real author of that pamplet, the dismissed reviser, was able to draw his salary from the Bible Union, he was silent upon all the matters on which he is now expending, under the name of A. Maclay, his vengeful malice. He never awakened to "duty" until he was cut off from the treasury of the Bible Union. His pen is traceable, in what is called Dr. Maclay's pamphlet, from the beginning to the end of the work. There is not a man any where, who has known the condition of Dr. Maclay's mind for the past three years, who does not know his incapacity to write.

We present the appeal of the officers of the Bible Union, and ask for it an honest reading.

AMERICAN BIBLE UNION CONCERNING DR. MACLAY'S PAMPHLET.

American Bible Union Rooms,
No. 350 Broome st., New York, July 18, 1856.

To the Editor of the New York Daily Times:

Sir: We perceive by your issue of the 18th inst., that you quote statements from a production purporting to be written by Rev. A. Maclay, D.D., giving his reasons for resigning the Presidency of the American Bible Union. We have been informed from other sources that such a document was in existence, and have seen what professes to be a copy in a news-

paper; and we have addressed the most respectful letters to Dr. Maclay and other persons, soliciting a copy for the use of the Union. As yet, however, we have been unsuccessful, and can but conclude that there are good reasons why it should be circulated so secretly, and withheld so carefully from the Board of the Society, whose principles, plans, and officers it attacks.

When Dr. Maclay sent in his resignation, it was unaccompanied by any reason whatever. Nor has he, at any time since he became President, uttered a word before the Board expressive of his dissatisfaction with it. He has never submitted a suggestion to the Board, personally or in writing, for any change in its operations, as he was in duty bound to do if he thought a change necessary, although he was importuned privately to do so. In a committee appointed by the Board in January last, at Dr. Maclay's suggestion, "to inquire into the present condition and practical workings of our enterprise," of which committee Dr. Maclay was a member, he stated some of his grievances. But because the committee did not adopt his suggestions, he threatened to resign as President, and to publish his reasons to the world, which, he said, "*would ruin the Union*," and actually refused to attend any more meetings of the committee or the Board, and did so resign long before the committee reported.

We have good reason to believe that Dr. Maclay is not the real author of this pamphlet, but that it was written by a gentleman who has recently been dismissed from the service of the Bible Union for the very best of reasons, and who, we understand, has another publication against the Union in the press. We owe it to the public, in this connection, to say, that we have abundant evidence for disproving every material allegation which the published document contains, in the form it has reached us. In due time the Board and officers of the Union will ask a hearing. They have nothing to suppress; they have no information to withhold from the public eye;

and, above all, they feel conscious they have nothing to fear from a thorough investigation of their doings. Measures have already been taken not only to invite, but to demand, such an investigation.

The document *signed* by Dr. Maclay attacks all the procedure of the Bible Union under the administration of his immortal predecessor, Dr. Cone, as well as under his own. And as the Board has in no case deviated from the policy established by Dr. Cone—a policy which the Union itself has unanimously approved from year to year—we shall await the final decision of the same body with the utmost confidence.

At the same time, we now invoke the scrutiny of all who are interested in the cause of truth and the welfare of the Bible Union. We therefore invite all such persons to call at the rooms of the Society, No. 350 Broome street, and examine our affairs personally, and we promise them every facility we possess for such an examination. Especially do we request the representatives of the secular press to take advantage of this invitation. You, gentlemen, have always acted most honorably toward the Bible Union, and we believe that you still desire to treat it in the same manner. For this reason, we solicit you personally to make yourselves acquainted with our plans and modes of procedure at your leisure, with the liberty of stating frankly your findings to the public.

Respectfully yours,

THOMAS ARMITAGE, *President.*
WM. H. WYCKOFF, *Cor. Sec.*
E. S. WHITNEY, *Rec. Sec.*
E. PARMLY, *Treasurer.*
C. A. BUCKBEE, *Asst. Treasurer.*
SYLVESTER PIER, *Auditor.*

We regret that we have to close our book without such a rejoinder as we hoped to obtain from the five clergymen. But as we shall continue to call the attention of the public to the

subject of Bible revision, may we not indulge the hope that our clerical friends will hereafter undertake that rejoinder? They may rest assured, however, that whatever may be their course, we shall hereafter honor them with an abundance of just such biblical matters as we gave them in the Courier of the 19th inst., and in the Journal of the 21st inst.; and if they can stand such expositions, we can patiently make them. They timorously plead for a finale; but let them remember that they came into this matter of their own accord; that they undertook to meddle with what does not concern them, and they must meet the consequences. And now that they are standing before the community as the peddlers of the paltry slanders of a dismissed reviser of the Bible Union, it is too late for them to cry "enough." They will regret the hour they made use of the miserable calumnies which Dr. Maclay has been made to father. We shall soon be at liberty to expose this whole business.

In the meantime we pray the public to bear in mind, that up to the 22d inst., the date of our last advices from the city of New York, not one friend of the Bible Union had been able to obtain even a sight of the Maclay pamphlet, and up to the present date no friend of the Revision Association has seen one. It is scattered freely among the enemies of those two bodies; but the most perfect safeguards are thrown around it to prevent it from reaching the friends of revision.

Such conduct betrays unmistakably the animus of the parties engaged in this work. It is conclusive that Dr. Maclay is not under his own management, for even in his weakness he is incapable of such unfair, unjust, and unprovoked conduct. For our knowledge of the contents of the pamphlet, we are indebted to what purports to be a copy of it, published in a violent anti-revision paper in Philadelphia.

JAMES EDMUNDS.
T. S. BELL.

NUMBER XV.

THE BIBLE UNION.—THE FOUR CLERGYMEN.—THE MACLAY PAMPHLET.

No real friend of Bible Revision or of the Bible Union can do otherwise than rejoice that, if any thing of the kind had to be done, Dr. Maclay has been placed before the public as an accuser of his brethren. The Bible Union courts now a full exposition of all that Dr. Maclay and Dr. Judd can say to its prejudice. They have occupied positions that should have opened all the affairs of the Bible Union to their inspection, and we know that even their profoundest malice can utter no truth that will in any degree implicate the Bible Union in wrong, except in one case, which implicates Dr. Judd very deeply, to which we shall attend in due time. The Bible Union is in the hands of men who fear no scrutiny that may be exercised upon their acts. We do not rejoice in iniquity; but since it has come, we rejoice that it assumed the shape over which a bigoted sectarianism is now rejoicing. That sectarianism is more delighted when righteousness, purity, and truth are kicked about through the public press, than when sinners turn from the errors of their way. The Bible Union is made up of men of unblemished character, men who fulfill all Christian duties in every department of public and private life, who live as ever in the Great Taskmaster's eye, against whom no sentiment of any kind, except that of sectarianism, ever breathed a word of scandal. We express but the voice of all who know them, when we say that this continent holds no men of purer, holier, or of more upright characters, than the officers of the American Bible Union. Yet upon the mere accusation of such men, purporting to be made by old Father

A. Maclay, now eighty years of age, sectarianism is prepared, not only to stop the greatest enterprise of the age, but to blast the characters of numbers of men, each one of whom has as much reputation for piety or goodness as Dr. Maclay, no matter how great his may be. Surely lives of piety, of recognized public virtue, of untarnished integrity, should always, among people taught of God's Holy Spirit, be a shield against the barbs of unproven charges. But the religion of men who claim to be teachers of Christianity did not restrain them from the inexcusable conduct of seizing upon mere accusations, unsustained as they were by a particle of testimony, any more than a politician might have been restrained from seizing and using any thing that he thought would injure an opponent. It is a frightful commentary on the sectarianism of this age, that in the nineteenth century of Christianity, four of its professed teachers made such a display as the four clergymen did in the newspapers of this city last week. Among the mere moralists of the world it is considered exceedingly unjust and unfair to use unsupported charges against any one, until the person criminated has an opportunity of answering; but to use charges of this character in the presence of a full denial, made by a committee of as upright, holy, and pious men as can be found in this or any other country, and by the Board of the Revision Association in this city, without making the least allusion to the fact that the charges were denied, is pronounced by all moralists — Christians and infidels, a species of conduct for which neither Christianity nor morals furnishes support or excuse. Yet this conduct was exhibited by the four clergymen. On Wednesday, the 22d inst., the undersigned published an extract from the report of the committee of the Bible Union (each one of whom is at least the equal of either of the four clergymen), appointed at Dr. Maclay's instance, to examine the very charges afterwards uttered to the world under the cloak of Dr. Maclay's name. This report was signed by seven as respectable gentlemen as can be found

any where, and that report utterly contradicted the statements purporting to be made by Dr. Maclay. In addition to this, we announced that the Board of the Bible Revision Association had also investigated this whole subject, and were unanimous in the conclusion that there was no foundation for the charges nor any apology for an attack upon the Bible Union. But in this state of things, in which every man's conscience, if not asleep, would say, proof of the charges was imperatively demanded, the four clergymen, on the Friday succeeding our denial on Wednesday, used the accusations as though they were established facts, and uttered no hint that the criminated party denied the charges. There was as much fairness and justice at the tribunal of Pontius Pilate. Is this a clerical specimen of "that love which thinketh no evil," which Christianity was designed to impart. Is this the "love which rejoiceth not in iniquity," without which, an Apostle affirms, he became as sounding brass or a tinkling cymbal? The royal Psalmist of Israel asks: "Lord who shall abide in thy tabernacle, who shall dwell in thy holy hill?" Among the characters who are thus to abide and dwell, are those "who backbiteth not with their tongues, *nor doeth evil to their neighbors, nor taketh up a reproach against their neighbors.*" We know not what the casuistry of others may teach them, but with the reflected light of the New Covenant before our minds, we know that we would not have been guilty of such conduct as that of which we speak, for the wealth of the universe.

We do not hold Father Maclay in any way responsible for the pamphlet issued in his name, for in his unfortunate weakness he is not accountable for any thing he does. We all felt how weak he was when he was made president of the Bible Union, he felt it, and so expressed himself. But we knew his goodness of heart, and never dreamed that any sinister influence would attempt to turn him aside from the few paths of duty in which he seemed to be able still to walk. We do not call in question the goodness of Father Maclay, but we more

than question the goodness of his statements. And we feel confident that it is to the influence of Dr. Orrin B. Judd, a dismissed reviser from the Bible Union rooms, we are mainly, if not wholly, indebted for the mendacious pamphlet issued under the name of Dr. Maclay. There is in the pamphlet itself a deep undercurrent of malignity that surpasses all the ordinary forms of human malice, to say nothing of the nefarious management of the pamphlet. That Dr. Judd, after being dismissed from the confidence, the service, and treasury of the Bible Union, should have attempted to use this infirm old man, borne down with the weight of nearly eighty years, could have excited no great degree of surprise: but that he should have degraded him, through a weakened memory that was scarcely conscious of what it was doing, into a derogatory and most insulting attack upon his own son, and thus, in addition to Dr. Judd's other mischief, carry distress and affliction into the old man's domestic circles, was a stretch of malice that is scarcely human. And as a fitting prelude to our portrait of Dr. Judd and of the Maclay pamphlet, we begin with this very case. Among the pamphlet charges which Dr. Maclay was made to father, is the following string of inventions

"A portion of the New York Chronicle, secured by an annual appropriation of one thousand dollars, for the publication of revision matter, was found to be *practically* under the absolute control of the Secretary, and to be used according to his pleasure. I do not object to the appropriation made by the Board; but I think the object of the appropriation has been perverted, to invest the Secretary with power which no such officer should possess."

Dr. Maclay's son is the editor of the Bible *Union* department of the New York Chronicle, and these derogatory charges, levelled no matter at whom, fell on his head. Dr. Church, the editor and proprietor of the New York Chronicle, thus disposes of the string of unprovoked slanders we have quoted:

"Now the truth is—

"1. The Board never engaged to give us a thousand dollars a-year.

"2. Of the amount which it did agree to pay us, for every *four* dollars which come to us, *five* go to Dr. Maclay's son in payment of services for the Bible Union.

"3. The space in our paper occupied by the Bible Union matter, and the copies which we furnish weekly to that organization, bring us about one-half the amount which we obtain for the same amount of space and of papers from other sources. We work for the Bible Union at half the rate of our ordinary prices, and are quite sure that if all its concerns are managed as cheaply, it is one of the most economical organizations in the world.

"4. The right to exclude whatever we please from the Bible Union department of our paper, has been from the first conceded to us by contract, and if it has been "under the absolute control of the Secretary," it has been so by no fault of ours, and by no defect in the terms of the agreement. We have not gone behind the curtain to pry into the manner in which the Bible Union editor does his duty, but have left him at liberty to pursue his own course, the same as we do those who advertise with us in getting up the form of their advertisements, reserving to ourselves the right to exclude whatever we consider not in keeping with the design of our paper.

"We were the more surprised at this part of Dr. Maclay's document, inasmuch as it relates to his own son, who had every means of correcting its mistakes. If his son has been "under the absolute control of the Secretary," it belonged to him and not to us to throw off that control, and to act independently. If he has not done so, why should the New York Chronicle be charged with a subserviency inconsistent with its identity and its dignity?"

Here then we find there is not the shadow of truth in the statements put forth in this pamphlet for Dr. Maclay in this

matter, and he is made to state these inventions as seriously as any of the others, and without any provocation he is made to assail a son for whom he feels an honest pride. He was not only made thus to assail his own son, but to withhold even from him a copy of the pamphlet containing the assault. On the 26th of July, after that publication had been in the hands of the enemies of the Bible Union for three weeks, there was, under the editorial head of that portion of the Chronicle confided to the care of Maclay's son, an advertisement for a copy of the pamphlet. The wickedness that has, thus far, withheld this document from every friend of Revision, while scattering it freely, with specific injunctions, among the enemies of the cause, is palpable to every honest heart. No Christian mind can approve or sustain such conduct. Are not the four clergymen beginning to feel proud of their new compeer in the war against a pure version of the Word of God? Is not this compeer a beautiful specimen for their endorsement? Do they not feel exalted in the honor they enjoyed last week, and shall enjoy in our book, in leading forth such a character and in introducing such a being to the people of Kentucky, as worthy of the clergy's praise and of the people's love? We congratulate the immortal four on their discriminating moralities and proprieties. What vast and unnumbered crimes lie at the door of sectarianism the enemy alike of God and man!

We have said that the Revision Association investigated the case of Drs. Maclay and Judd. It is due to truth to add that the investigation was commenced with decided leanings toward Drs. Maclay and Judd, arising from an imperfect acquaintance with their case. The Revision Association, early in June, not only took decided grounds against the Bible Union, but suspended all appropriations to it, until the Board of the Association should be convinced of the propriety of the Bible Union in these matters. Dr. Judd was informed of these things at the same time that the Bible Union were advised of them. The Bible Union promptly met the requirements of the

Revision Association, and by an array of conclusive testimony established the fact that Dr. Judd was unworthy to be continued as a reviser. Upon a full hearing of the case, the Board of the Revision Association, numbering among its members names that stand as fair as any in this community, unanimously sustained the Bible Union in its whole course, and not only made the usual monthly appropriation, but will largely increase it. And so triumphant have the clergy been in their victorious support of what their friends requested them to advocate in the newspapers, that we have paid for this discussion in the secular press, and shall probably double our usual appropriation to the Bible Union for August and September and undoubtedly through the fall, appropriating one thousand dollars a-month, instead of five hundred, the usual sum. Cannot the five clergymen be induced to carry on another series of their victories?

And now for the pamphleteer — the new compeer of the four clergymen. We have already shown the utter falsity of his statements respecting the New York Chronicle. We ask attention to a few other matters. Dr. Judd is now the *fidus achates* of Dr. Maclay, but he was the reviser whose work first aroused the old man's dread of heresy. It was his revision of the 11th verse of the 3d chapter of Matthew that stirred up the childish apprehensions of Dr. Maclay. The old gentleman received it just as he was starting for Baltimore on a collecting tour, and the supposed heresy so haunted him with spectral visions that he was unfitted for work. Dr. Judd's revision is precisely of the same character as some of the specimens from another reviser for whom Dr. Judd has a great dislike, which specimens the old gentleman is made to put forward for condemnation in the pamphlet. *On these essential facts the Maclay pamphlet is silent, thus marking distinctly, it seems to us, the complicity of Dr. Judd with the pamphlet.* We have the revision of John and Dr. Judd's revision of Matthew before us while we write.

And here let us pause to ask the reader to look at the pamphleteer's attack upon the revisers, with the clergy's endorsement, and see how conspicuously the attack proves the fidelity and integrity of the Bible Union. The old gentleman is made to appear as busying himself about the work of the revisers, and about "his faith." The Bible Union was not established to revise the Word of God, *in accordance with Dr. Maclay's faith*, but by the laws of philology. No one has any control over the revisers, and Dr. Maclay is the first officer of the Bible Union who has ever attempted to usurp any control over that body. It is a glorious fact for the Bible Union that the first attempt to exercise such usurped power, though made by the President, was promptly spurned. Neither the President of the Bible Union nor any other functionary can interfere with that tribunal of scholars, which the Bible Union, from the first, made independent of any dictation. If Dr. Maclay or any other man loves his prejudices and opinions better than the laws of philology and the demands of truth, the Bible Union is no place for him, for it is founded on truth and is governed in revision by the laws of philology. It was a curious crotchet of the old gentleman, that while he regarded one of the best scholars in the Bible Union as incompetent because he did not revise to suit him, he thought Dr. Judd altogether competent to revise the entire New "Testament," although Dr. Judd had made the same heretical revision as that made by the condemned reviser. Alas for human infirmity! *Let it not be forgotten that Dr. Maclay is made to admit that he could not influence the scholars of the Bible Union to revise according to his wishes.* And the poor old gentleman is presented in the pitiable plight of prying into the papers of the revisers, seizing their immature thoughts, and emblazoning them to the world as the work of the Bible Union, when they were not the finished work even of the reviser. There is not one person on earth, entitled to the name of gentleman, who could be induced to father such a deed as this; but the managers of Dr. Maclay

do not hesitate to present him in this degraded position. It is most shameful. In the presence of such admissions from an enemy of the Bible Union as we have quoted, what becomes of the charge that that body is making a sectarian Bible? Even the mouths of its enemies are made to speak its praise and bear testimony to its integrity and faithfulness.

The entire work of revision is entrusted to scholars, and not to the officers of the society. As soon as Dr. Maclay was elected president he betrayed his utter unfitness for the station by undertaking to disturb this vital element of the Bible Union. Sectarianism is greatly elated just now because Dr. Maclay is antagonistic to the Bible Union, although his antagonism results mainly from the fact that he could not influence or coerce the revisers. But how would the four clergymen rejoice if they had been told that the revision tribunal was not an independent body, but was under the influence and control of the president of the Bible Union! We rejoice that Dr. Maclay is made to admit that he could not have his own way in this matter, and on that ground we regard his present enmity as a boon. He strengthens the reputation of the Bible Union. But not content with direct interference with the revisers, he called upon a gentleman in Baltimore, of whose scholarship he has a most fantastic idea, and requested him to draw up his views upon the Greek article for the guidance of the revisers! Let the reader imagine, if he can, a greater insult to such scholars as Dr. John Lillie, to whose pre-eminent scholarship the highest authorities among the Pedobaptists bear willing testimony, Dr. Philip Schaff, Dr. Conant, and such men, each one of whom could teach the supernumerary instructor more than he ever knew of Greek. But the old gentleman obtained this wonderful disquisition upon the Greek article, and gravely placed it before the revisers. Upon this point we may hereafter be compelled to expose Dr. Judd, over his own hand, but we leave it now as a specimen of the readinesss of Dr. Maclay to violate and outrage the fundamental principles of the Bible

Union, and because he could not thus *sectarianise* the revision tribunal, he quit his attendance upon the meetings of the Board. When he discovered that his pet reviser was in trouble on account of unfaithfulness to his contract, Dr. Maclay resigned his presidency, and, with the assistance of that dismissed reviser, proceeded to put his threat in execution, by making a publication which he hoped would ruin the Bible Union. There never was a time when he could draw the bow of Ulysses, and his infirmities of mind, body, and temper now place it beyond his reach. The Bible Union has enough holiness, integrity, and fidelity in every duty to God and man, to stand without injury a great many such blasts as Dr. Judd blows upon Dr. Maclay's slogan.

That Dr. Judd is the chief machinator of all this war upon the Bible Union is abundantly evident to any one acquainted with him, and in him the whole animus is for revengeful purposes. The peculiarities of the style of the Maclay document are Dr. Judd's, and belong to no one else known to us; the reckless statement of assumed facts, the insinuation of a false statement that cannot be safely stated openly, and the *identity* of mistakes in the Maclay document and in Dr. Judd's speeches before the Bible Union, point to him indubitably as the author.

We had written thus far when we received the response of the officers of the Bible Union to the Maclay document. We shall partially avail ourselves of its developments, in addition to our own matter.

In October, 1855, Dr. Judd was removed from the Committee on Versions, that committee on which is expended so much venom in the Maclay pamphlet. He was appointed before he became a reviser, and he never felt delicacy enough to resign after he was appointed upon that tribunal. The other members of the committee felt themselves hampered by the presence of a reviser, and complained of it. There was no reason why, of all other revisers, he alone should be on the

Committee on Versions. From the moment of that removal, Dr. Judd became incensed against all who were engaged in his dismission from that committee and against all who approved it, declaring that he would not be put on a level with the other revisers. He suddenly seemed to be converted to Dr. Maclay's notions on the 11th verse of the 3d chapter of Matthew, and thus pleased the old gentleman's vanity. Deacon Colgate was induced to present a resolution of inquiry as to the *economical* working of the Union and on this committee were placed Dr. Maclay, Dr. Judd, Dr. Judd's brother-in-law, and seven other members of the Bible Union, representatives of all the denominations in the Board. From January down to June Dr. Judd kept this committee examining into every conceivable charge he could invent. His target for perpetual crimination was the secretary, just as that functionary is the target of the pamphlet, and, according to the testimony of all other men who know him, no purer man lives upon the earth. Even in the midst of his schemes to ruin the Rev. W. H. Wyckoff, Dr. Judd felt himself compelled in one of his speeches before the committee, to bear testimony to the object of his bitter persecution, in the following terms:

"I do not wish to speak disrespectfully of the secretary. I regard brother Wyckoff with feelings of great personal kindness. He is in my view the very best secretary in this country. I know of no one who is better qualified for the position which he holds. This is more than I am accustomed to speak in commendation of others; and I only do so now, to meet the suggestions that have gone abroad, that I am personally hostile to the secretary. My estimate of his personal worth, talents, and ability is equal to that of any of the brethren here present."

Old Father Maclay is made to say that the venerable Deacon Colgate sympathised in his views of the condition of the Bible Union, when he offered the resolution for the creation of the committee of inquiry. But mark the difference between the

two men; the inquiry satisfied Deacon Colgate of the folly of the whole business, and his name appears to the report of the committee, which pronounced judgment against each and every charge made by Drs. Judd and Maclay.

Almost the entire mass of the stuff concocted into a pamphlet for Dr. Maclay's signature was delivered in speeches made by Dr. Judd before the committee of inquiry. His speeches occupied twenty-seven hours of the time of the committee, and no public body in this country ever had a more respectable organization for inquiry. Those who love honesty better than groundless denunciations, may feel gratified in seeing the truths which defeated Dr. Judd before this respectable committee. We present a few specimens of the charges which Dr. Judd made before the committee, and with which Dr. Maclay's pamphlet is embellished. We present them with their refutation:

ALLEGATIONS AGAINST OFFICERS OF THE UNION.

"1. That the secretary published the Monthly Reporter without authority.

The authority of the Board and the special authority of the Union in the case were proved from the documents.

2. That the secretary and assistant treasurer published the Quarterly without authority.

The authority both of the Board and Union was proved from the documents.

3. That the Monthly was a heavy pecuniary loss to the Union, amounting to hundreds of dollars every month.

It was proved by the written testimony of the printers, the binder, the purchaser of paper, the mailer, the assistant treasurer who keeps the accounts, and the statements of the accounts drawn from the books, that, aside from the stereotype plates of revision which had to be made for other purposes, the publication after deducting all expenses yields us a monthly profit while it is doing immense good.

4. That 1500 copies of the Monthly were sent each month to the Bible Revision Association, and no compensation was received for them.

It was proved that they were uniformly paid for in cash.

5. That certificates were given to the Bible Revision Association for life membership without payment or money.

It was proved that in each case the money for this purpose was first received by our treasurer.

6. That the officers freely advertised the Monthly Reporter in the New York Tribune, the Times, and other papers without authority.

The economy of such advertising was clearly shown, and the authority for it proved from resolutions of the Board.

7. That the Secretary had in December, 1854, interfered to prevent the payment of certain moneys to Dr. Judd.

It was admitted that Dr. Cone, and the Secretary, advised that no money be paid to Dr. Judd without the presentation of his bills for the services rendered.

8. That the plates of Job, besides those used in the Monthly, cost the Union "thousands upon thousands of dollars."

Their whole cost when completed was proved from the bills to be $294 12.

9. That these had been made without authority.

It was proved to have been the joint act of the officers during Dr. Cone's life (the President, Secretary, and Assistant Treasurer), and to have been in full accordance with the contract made by the Board, and a great saving of expense to the Union.

10. That it was wrong to send the Quarterly to so many persons.

It was proved that they were entitled to it as life members or subscribers for life membership, and that its circulation among them did great good.

11. That the Secretary had changed the policy of the Union by not allowing every revision to be printed and circulated among scholars.

It was proved that the Secretary had no power or authority in the matter. That the Board had established the rule governing the case, and the Union had approved it unanimously, and that the Secretary had only carried out instructions as in duty bound."

It can scarcely be necessary for us to go into a minute examination of all the criminations made by the pamphlet against the Bible Union. A general review of them will be sufficient, for upon all legal principles, inasmuch as we have positively proved the most scandalous fabrications upon the author of the pamphlet in relation to the New York Chronicle and Dr. Maclay's son, and in the specimens above, all the rest of this testifier's statement may be safely set down as worthless. From that principle there is no chance of retreat.

The four clergymen loomed out upon the honesty of Wm. H. Wyckoff in urging Father Maclay to go out upon a collecting tour. They fully endorsed the mendacious pamphlet in that particular, but knew very little of what they were saying. The Secretary urged the old gentleman to go, simply because he had claimed the privilege of doing so in the event of being elected President, and when the Secretary was urging him to go out upon a collecting tour, Dr. Maclay was drawing his salary as a collecting agent of the Bible Union. And for this discharge of a simple duty, the Secretary is abused by the pamphlet, and the abuse is endorsed by the four clergymen, as though he were one of the worst of human beings. Sectarian members of a church of God said of Jesus, the Christ, that "he was a Samaritan and had a devil," and their brother sectarians in Christendom are not behind them in their love of traducing virtue and merit. What reason had these four clergymen for calling in question the purity of Wm. H. Wyckoff's character? They must answer, none.

Upon the conduct of the pampleteer in his infamous reference to the work of the reviser of John's testimony, it is scarcely possible to be too severe. Dr. Maclay's learning has

long been in ruins, and his critical powers are very feeble, but Dr. Judd had been a reviser and a member of the Committee on Versions, and well knew the baseness of this conduct in publishing as Bible Union revisions, specimens which never had been received by the Bible Union, which had none of the notes of the reviser required by the Bible Union, upon which it had not acted in any way, and which had not been published by it. But in order to place the four clergymen and the pamphleteer in a proper position before the public, we entreat the reader to compare the specimens of revision, republished derisively by the four clergymen, with the authorized version and he will be able to see that in nearly all the specimens the ideas conveyed are identical. The four clergymen could not tell what there is objectionable in them if they were to try. If they are "shocking" in the revised text, are they not so in the authorized version? In some of the passages the grossest fraud is practiced upon the Reviser of John, for we have his revision before us, printed long before the pamphlet, and he has made no such revision of them as Dr. Maclay is made to allege. Upon this great outrage, the Bible Union thus speaks:

"The quotations which are professedly made from the work of a reviser, are sufficiently answered by the fact stated by Dr. Maclay, that *the work has not been published*, and, therefore, the Bible Union is in no way responsible for them. It may be added that they do great injustice to the reviser, having been taken from a copy which was subsequently revised and materially altered.

"But *the propriety*, *the magnanimity*, *the justice* of taking extracts from the work of a reviser without his permission and publishing them to the world to condemn him before he has been heard, no man of principle will attempt to sustain.

"To go behind the Bible Union and select obnoxious passages from its unpublished revisions, and to make these public for the purpose of injuring its reputation — to go between the

reviser and his work, and before it has received his corrections so as to be ready for the public eye, to rudely separate his incipient and undecided changes *from the reasons by which, according to the rules of the Union, he would accompany them*, and thus to endeavor to prejudice the public mind, in advance, against all the publications of the Union, is a course of proceeding that can not be justified on any pretense. No one has ever before attempted such liberties with a reviser of the Bible Union, and, for the sake of Christian propriety and gentlemanly courtesy, we hope and pray that it may never be repeated.

"The ungenerous imputation — 'these are by no means the most objectionable renderings,' might readily be disposed of by arguments. But we think it proper to say, in addition, that the whole spirit of the pamphlet is so obviously hostile to the Bible Union, that if any thing worse *could have been discovered*, it no doubt would have been published."

The old gentleman is made to say, also: "In this and other books are some ['objectionable renderings'] which I would not disclose to the public eye." That looks like Dr. Judd all over. The pamphleteer knows that there is not a shade even of truth in this insinuated falsehood, but he desires the public *to see* what he *cannot show*. Dr. Judd himself could see nothing of the kind himself until he was degraded from a position he was unworthy to hold among the revisers of the Bible Union. Neither Dr. Judd nor any one else can show one rendering *accepted by the Bible Union* that is unfit for the public eye.

The four clergymen endorse the following: "I found that, in addition to the shocking translations already referred to, the misguided hand of the reviser had been rashly laid upon *the original text.*" Now what is *the original text?* Where is it? Who has seen it? We proved in the presence of the four clergymen the grossest corruption in the Greek *textus receptus*, and the four clergymen did not dare to call in question any one statement that we made. They were utterly unable to meet

any one point. And we now say, fearless of confutation, that *the condition of the Greek textus receptus is as disgraceful to the scholarship of this age, as the state of the English version is to the biblical science of the times;* and in the vast number of "shocking translations" we have summoned from that, in its gross absurdities and glaring contradictions, *the four clergymen have not been able to find a single place on which to make a defense.* If they will now undertake to defend either the received Greek text or the authorized version against the palpable proofs we have brought against both, we will keep our book open one week longer for them. This might enable them to enlighten the public mind and improve the public heart, much more than their scandalous attacks upon the characters of the officers of the Bible Union, who possess as good a reputation as they do, as good as we admit that is. We can produce more than five hundred passages from the authorized version, not one of which can be defended in any way by the four clergymen. When they can meet this charge they may then begin to talk about "the shocking translations" of the Bible Union, which they do not even pretend they have seen! Now, gentlemen, if you desire space in our book, that you can fill with honor to yourselves and profit to your readers, take up this proposition. But look at these facts: the pamphleteer makes Dr. Maclay say that the revisers are incompetent. When Protestants fight Roman Catholics they call this Jesuitism, and it certainly contains all the elements of that species of wickedness. The old man is made to say, that he could no longer assure the people that the Bible Union had competent scholars in its employment. Now, if this is true, the old man and his friend Dr. Judd have been bearing false testimony for years. Only two years since, Dr. Judd assured the meeting of the Revision Association at Nashville, of the fullness and competency of the tribunal of revision, as may be seen in a subsequent part of this article. The incompetency never was discovered until Dr. Judd was dismissed. Since Dr. Judd made that Report

to the Nashville meeting in 1854 there has been but little change made in the Board of revisers, save the addition of a few names, the competency of which even Dr. Judd would not have the face to challenge. If the Bible Union has not competent scholars, it is because the highest authorities among the Presbyterians and Episcopalians deceived us in the testimony which they gave us in behalf of those scholars we employed in their ranks. The Bible Union has published a number of important specimens of revisions, such as the minor Epistles, the Book of Revelations, the two Letters to the Thessalonians, and the Book of Job. Upon these the best scholars in Europe and America have spoken in terms of the highest admiration. Presbyterians, Methodists, and Episcopalians have alike borne testimony *to the excellence of every revision published by the Bible Union.* Where is the justice or decency in assailing what the Bible Union has not yet accepted or published? And what fairness is there in insinuating incompetency, when Dr. Judd could refer to no reviser by name, in the employment of the Bible Union, that could not stand every test of scholarship that he can, and the pamphlet makes Dr. Maclay raise him to the highest pinnacle? It is disgraceful that men can descend to such depths of wrong as these. *If the Bible Union's Board of Revisers are incompetent, it is because neither Europe nor America can furnish competent men.* The world ascribes to some of the men in that tribunal the first rank in scholarship, and no man can successfully challenge that fact. As the four clergymen endorsed Dr. Judd, they are of course now prepared to settle. Their bill has gone to protest and they must now settle their draft or lose credit.

The four clergymen quoted the paltry remarks of the pamphlet about the salary of Dr. Conant. We rejoice that we belong to a society that honors scholarship with liberal remuneration; and if Dr. Conant were receiving five times the amount he receives from the Bible Union, it would be no more than he deserves. Dr. Maclay thought thus of Dr. Conant

until he was hounded on after that great luminary of learning. On the 7th of March, 1856, Dr. Maclay, while President of the Bible Union, wrote to Dr. Conant that his desire was "to increase his salary to $3000 per annum, and to pay any assistant he might choose, provided Dr. Maclay's plan of revision could be carried out." And, reader, what do you think that plan was?—To dismiss all the scholars employed by the Bible Union, and employ Dr. Judd and an assistant to revise the New Testament! When the reader comes to learn that Dr. Judd's revision of three chapters of Matthew's Gospel has cost him nearly three years' labor, and that he is the only one upon whom any one can say the money of the Bible Union has been wasted, the richness of Dr. Maclay's ideas of revision will be palpable.

But the averment which the pamphlet makes for Dr. Maclay about Dr. Conant's salary, is falsely stated. His salary is $1500, and $500 additional are allowed him for an amanuensis. Dr. Conant employs his wife in that capacity. She is the author of the finest history of early translations of the English Bible that has ever been written. She is also the translator of several of Neander's works, and reads and writes eight or ten languages, including the oriental biblical tongues. Under what other circumstances could the Bible Union enjoy the use of such learning and ability for the paltry sum of $2000? The cheeks of the pamphleteer and of the four clergymen should tingle whenever they think of their complicity in the wrong done to Dr. Conant.

We shall not dwell on Dr. Maclay's course in failing to exercise his influence in correcting the evils which he imagined in the Bible Union, nor upon the demonstrative proofs of Dr. Judd's authorship of his pamphlet, further than to say, that although Dr. Maclay has been made to say that whatever his name is signed to is his own, yet, as we *know* that Dr. Judd has often written articles which appeared before the public as Dr. Maclay's, and also *know* that the late John L. Waller

wrote articles which appeared in publication with A. Maclay's name appended to them, we understand the full merit of the claim that what he signs his name to is his own. Among the *reasons for Dr. Maclay's resignation*, the pamphlet makes him give Dr. Judd's dismission from the Board of revisers. The resignation was written on the 13th of May, and Dr. Judd's dismission took place on the 1st of June.

On the subject of the forty revisers, Dr. Maclay is made to say that he found there were only twenty-three or four. Yet he published in Great Britain the following: "Distinguished scholars are employed by the American Bible Union in the revision of the common version. Written contracts have been made with more than *twenty scholars;* and many of these, in compliance with the stipulations, have made engagements with others to work with them; so that the number of scholars actually engaged in the service of the Union does not vary far from forty." Alas for the old man's memory! And Dr. Judd, the author of this attack upon the Bible Union, as chairman in a committee in a Revision Association meeting at Nashville, April 7th, 1854, reported: "Some *forty or fifty* scholars, connected with several evangelical denominations, have been employed in this country and in Europe, either wholly or in part." Dr Judd was a member of the Committee on Versions when he made this report; and he must have then borne false testimony, or he is doing it now, if, as we have abundant reason for thinking, he prepared this charge for Dr. Maclay, and he can take his choice of the two horns of the dilemma. Out of his own mouth we convict him of attempting to destroy the Bible Union by the most flagitious conduct; and the four clergymen endorse the work!

The pamphlet makes Dr. Maclay mourn over the change in the Committee on Versions; and yet the only mournful change was the removal of Dr. Judd from it—one of the most righteous of the acts of the Bible Union.

The general plan of the Bible Union has commanded the con-

fidence of the myriads of friends of revision. It was projected by Dr. Cone, and deserves the admiration of every honest mind. Soon after Dr. Maclay's election, it was discovered that he had an intense dislike for the memory of Dr. Cone; and his friend Dr. Judd advised that the name should not be mentioned in his presence. This envious dislike of Dr. Cone is the reason for the old gentleman's desire to revolutionize the Bible Union, which he hoped to accomplish when he stepped into Dr. Cone's place; and when he found that he could not do that, he hoped to blow it into ruins.

The attacks made by the pamphlet on the Committee on Versions have already been accounted for. That committee has no such powers, claims no such privileges, and can exercise no such authority, as the pamphlet falsely alleges it claims. One answer to all the allegations about the committee is sufficient: *While Dr. Judd was permitted to be on it, he never uttered a complaint against it; its horrible character revealed itself only after Dr. Judd's removal from it.* It deserves and should command the confidence of all friends of a pure version of the Holy Oracles. The one-man power ascribed to W. H. Wyckoff is a fabrication arising from Dr. Judd's intense dislike for that honest, faithful, and meritorious officer.

On the financial matters of the Bible Union, the following facts are a sufficient answer to the Maclay pamphlet.

"In respect to the financial department of the Union, the following facts will entirely remove the injurious impression sought to be made by the pamphlet:

"1. The Corresponding Secretary has no control over the treasury.

"2. He seldom receives any money, except what comes in letters addressed to him; and all such money, with the letters, he immediately passes to the Assistant Treasurer.

"3. Money can not be taken from the treasury except by the Treasurer's check; and this is never given except upon the written warrant of the Assistant Treasurer.

"4. The warrants are made out in accordance with the acts of the Board, which are certified to the Treasurer by the minutes of the Board.

"5. In no instance has the Corresponding Secretary been known to interfere with the treasury department, or to claim or to exercise control over it."

On account of the length of this communication, we are compelled to omit a notice of some matters connected with the pamphlet, especially upon the causes of Dr. Judd's dismission from the service of the Bible Union; but we shall supply the omissions in the book edition of this article.* The four clergymen have also endorsed the statements of the Maclay pamphlet which falsely allege that the Bible Union has squandered the funds entrusted to it. In return for this courtesy, we may, in the book edition, look into a little piece of machinery in which some of these clergymen officiate as leading spirits; and if they can show as satisfactory documents as the Bible Union, they will deserve praise.

But we turn to the four clergymen for a different item now in the account between us. You, gentlemen, have attempted to arrest an enterprise which enjoys the approbation of Heaven, if any thing on earth does. You have never established one fact against the Bible Union, nor have you found it possible, as scholars, to defend King James's version, nor can any man do it. We have shown that it was made from an imperfect and corrupted Latin text; that it has many omissions from it of the things of the Holy Spirit, and many interpolations of matter that the Holy Spirit never dictated. It has numerous contradictions which the genuine text does not countenance. And you, gentlemen, are engaged in an effort to palm these off upon the community as the Word of God. Your own brethren of the British and Foreign Bible Society denounce those numberless errors; and you can not, in the presence of

* See page 209.

scholars, nor before an intelligent people, make any defense of that version. Instead of such a defense as would command the approbation of scholars, win the love of the people, and be in unison with the spirit of Christ, you devote your time, learning, and talents to the abuse, villification, and misrepresentation of all who are honestly engaged in an effort to amend the great sin, the crying evil of the times—the want of a pure version of the Word of God. This may do for those most miserable paltry things, the partizan religious presses; it is their vocation; and nothing good, noble, or magnanimous, need be looked for from them. And now, gentlemen of the clergy, look your language full in the face, ponder upon it in your hours of repose, think of it in your pulpits, meditate upon it in auditing your accounts as stewards, for you have to undergo that auditing. Because Drs. Maclay and Judd have accused the Bible Union of mismanagement and the employment of incompetent revisers, you say:

"We think the same public will say, as they come to understand it all, that such a scheme of tampering with the Word of God, and abusing the credulity of His people, richly entitles itself to derision and contempt."

Look at your *words* calmly and soberly. They are the very impertinence and insolence of sectarianism directed against the aims, purposes, motives, and acts of thousands of people at least equal to you in learning, in piety, in holiness, in all good deeds, in all that ennobles humanity and gives dignity to man, and in the estimation of the communities in which they dwell. And about such people, in the presence of an intelligent, sound, inquiring public sentiment, you dared, in clerical arrogance, to utter such language.

But if, as you say, mismanagement by the overseers of revision and incompetency of some of its revisers mark "such a scheme of tampering with the Word of God, and abusing the credulity of *His* (?) people, which richly entitles itself to derision and contempt," does not your logic show you that you

and your cause are down beyond redemption? It is notorious to you, gentlemen, that the revisers of King James's version were exceedingly incompetent, they made versions of multitudes of passages of the Holy Oracles which no scholarship can tolerate or excuse. *You have repeatedly admitted the incompetency of King James's revisers by acknowledging the defects of the version.* Some of them were preachers of what you denounce as the leading doctrines of Rome. So much for the revisers.

Bancroft, that abandoned wretch, and King James, were the overseers and managers of the revisers, and King James was the *final reviser* of the authorized version. He is well known as one of the most profane wretches of his age, "the most greedy, blood-thirsty, and contemptible of all recorded kings." He was a combination of the tiger, the leech, and the monkey—at once monster and mountebank. But all ideas formed of him by those who have never read Mr. Pitcairn's researches among the law records of Scotland, are milk and water compared with those developments. We present a few examples of the pastimes of this holy *final reviser* of the book which the four clergymen call the word of God. A Mr. Tennant dropped two "pasquils" or notes on a church floor. which reflected on his gracious majesty. The sentence of this "reviser" was, that Francis Tennant should have his tongue cut out by the root, and then taken to the gallows and hanged "till he be dead," and all his goods were escheated to the Crown.

A constable, in distraining some poor man for debt, seized a miserable daub of a painting, purporting to be a "portraiture" of his gracious majesty. On the day of sale, wishing to hang the "portraiture" where it could be seen by the bidders, he was about to drive a nail in a beam to hang the portrait on, but a friend warned him, and he did not do it. But the matter came to the "reviser's" ears — the intention was enough. He was tried and found guilty of the intention, and the King's

sentence was, that he should be hanged till he was dead, on the beam where he intended to hang the "portraiture," and all his goods were escheated to the Crown.

A Polish gentleman visited Scotland, and was much derided and abused by the people. When he got back home he wrote a book, which was not very complimentary to the Scotch. James read it, sent an embassador to Poland, demanded the author, obtained him, and hung him.

A poor half-witted clergyman from Scotland went to London, affixed a "thesis" to St. Mary's door, setting forth that all Scotchmen, except his gracious majesty and his son, should be driven from England. It was carried to James, and he ordered that the writer's right hand should be struck off, and then his head, and his goods were escheated to the Crown.

Such is a part of the character of the manager, overseer, and *final reviser* of that immaculate version, over which the five clergymen have wasted so much ink. That cold, narrow, ferocious, tyrannical, and depraved mind, filled to overflowing with the idea that James was King by right divine, presided over the authorized version from its inception until its publication by royal authority; and those royal hands, dripping with the blood of hundreds of innocent human beings, gave the *final* touches to this immaculate version, as the four clergymen consider it. And now, gentlemen, take your own pill — the revisers of your version were so incompetent that you cannot defend them, and you acknowledge their incompetency; the overseer and manager of the work, and its *final reviser*, was a meaner tyrant than Caligula or Nero; he was one of the most ferocious and selfish wretches that ever disgraced the human race; he was steeped in all conceivable wickedness; and, according to the logic you impertinently framed for the work of the Bible Union, the authorized version, made by such characters as we have drawn from the records of history, betrays the existence of "such a scheme of tampering with the Word of God, *and abusing the credulity of his people*, as richly en-

titles itself to derision and contempt." Gentlemen of the clergy, shall a waiting public have the honor and pleasure of hearing from you again — on the machinery of making versions?

JAMES EDMUNDS.
T. S. BELL.

Bible Revision Rooms, July 29, 1856.

NOTE REFERRED TO ON PAGE 205.

FATHER MACLAY is made to say: that Dr. Judd was induced by Dr. Cone, Dr. Armitage, and Rev. Mr. Wyckoff to relinquish his post as an editor, and become a reviser. It would be difficult to prove that there is any accuracy in this statement. And the old gentleman is made to assume, that the contract for revising Matthew's gospel was for any length of time that Dr. Judd might choose to loiter over it.

But this statement is far from being accurate, as the following official history of these special matters will show:

At a meeting of the Board, held May 3d, 1854, the Committee reported, and upon their recommendation it was

Resolved, That we authorize the Committee on Versions to make an arrangement with Rev. O B. Judd, LL. D., to devote his time and attention *exclusively* to the business of revision, and the passing of parts through the press as they shall severally be prepared, at a salary not to exceed $1500 per annum.

In accordance with the authority given in the above resolution by the Board, the Committee on Versions, on the 24th of May, 1854, made an arrangement with him, by the adoption of the following:

Resolved, That we hereby agree with Bro. Judd *(who is present, and unites in the agreement)* that he be, and he is hereby, engaged in the service of the Bible Union, *for one year*, from and after the first of June next, in accordance with the resolution upon the subject, adopted by the Board at its last meeting.

The following report made by the Committee on Versions to the Board, June, 1856, presents the facts of the case.

We deeply regret that we are compelled, by the statements of this pamphlet, to publish such facts in vindication of the Bible Union; but Drs. Maclay and Judd force upon us this painful necessity by their defective and erroneous representation of the case:

REPORT ON THE DISMISSAL OF DR. JUDD AS A REVISER.

The Sub-Committee that was introduced to prepare a history of the connection of Brother Judd with the Bible Union, as one of its Revisers, and to give the

reasons which influenced the Committee to notify him that their contract with him was no longer in force, present the following as their report:

Your Committee feel that a clear view of all the facts that have a bearing on the relation Dr. Judd sustains to the Bible Union, as one of their revisers, is necessary to prepare us to act in the case before us. They, therefore, submit the following statement:

On the 29th of October, 1852, Rev. O. B. Judd expressed his willingness, in writing, to revise the Gospels of Matthew and Mark, in connection with Rev. Dr. ———, for the sum of one thousand dollars for each Gospel, for the services of both revisers.

On the 19th of November, 1852, he specified in writing, one thousand dollars as compensation for the revision of the Gospel of Matthew, the work to be done by himself.

On the 1st day of December, 1852, the Gospel of Matthew was assigned to him by the Board to "revise at a compensation of one thousand dollars."

Under the above contract, he was paid:

February 10, 1853	$100
April 5	150
August 1	100
Total	$350

On the 3d of May, 1854, the Board authorized the Committee on Versions "to make arrangements with Rev. O. B. Judd to devote his time and attention *exclusively* to the business of revision and the passing of the parts through the press, as they shall severally be prepared, at a salary not to exceed $1500 per annum."

On the 24th of May, 1854, the Committee on Versions availed themselves of the discretion given to them, and Dr. Judd being present, they engaged him "in the service of the Bible Union, for *one* year from and after the 1st of June next (June 1, 1854), in accordance with the resolution upon the subject adopted by the Board at its last meeting."

On the 3d of June, 1854, he drew $125 in advance on this salary, and has regularly drawn his salary since; making, in all, the sum of three thousand dollars drawn on this salary.

At Dr. Judd's request, Mr. ——— was employed to aid him in the revision of Matthew; and from January 1st, 1854 till August 1st, 1854, seven months, Mr. ——— labored upon that Gospel, at the cost of the Bible Union of $583 33.

The aggregate of moneys thus paid to Dr. Judd, and for his aid in the revision of Matthew, is $3983 33.

The reader will observe that this sum has been drawn from the Treasury of the Bible Union for *three chapters* of Matthew, by a gentleman who originally contracted to revise the entire twenty-eight chapters for one thousand dollars. And in one breath Father Maclay is made to complain of the Bible Union for squandering the money entrusted to it, and in another breath he is made to mourn lugubriously because the Bible Union would not squander its funds on Dr. Judd! Assuredly the legs of the lame are never equal. Dr. Maclay is made to forget *the laws of Christianity*, so far as to intimate a suit-at-law on the bond. But the time has past for forcing money again from the pockets of friends of the

Bible Union by threats of this kind. If Dr. Judd feels like appealing to Cæsar, he will be met at Cæsar's tribunal in this second effort. But again, respecting this $3983 33, the official report says:

For this sum the Board has received from Brother Judd the first three chapters of Matthew revised, and nothing more. These were printed in September, 1855.

On the 5th of February, 1856, the Committee on Versions appointed Brethren Baker and Sarles a sub-committee, to ascertain the condition of the work of each Reviser laboring in the rooms of the Bible Union, and the prospect of the completion of each of their revisions. The committee addressed a copy of the same to each of the revisers, requesting information upon these points. The others answered promptly and satisfactorily, but Brother Judd made no reply.

After waiting several weeks, the sub-committee addressed a second note to him, repeating the request.

To this note the sub-committee received replies, dated March 29th, 1856. In these replies to Brethren Baker and Sarles, he communicated no information (except what was already in the possession of the Committee) in regard to the condition of his work and the prospect of its completion, but he very unnecessarily occupied his own time, and the attention of the Committee, with uncalled for comparisons and calculations about the work of other revisers. In these comparisons and calculations, Dr. Judd seemed to take it for granted, that he would be justified in spending as much time on a narrative as upon an epistle of the same length; as much time on one book as upon several books of the same number of pages, and as much time upon one author as upon six, provided the number of pages is the same. The fallacy of those comparisons was so evident that the Committee considered that it would be a waste of time to attempt a formal refutation; but they could not fail to be struck with the inference that Dr. Judd seemed to wish us to draw from his calculations, viz., that if he spend some years longer upon the revisions of Matthew, the Board will have no reason to complain.

The Committee on Versions instructed the sub-committee, on the 28th of April, 1856, to inform Brother Judd that his reply was not satisfactory, and to request distinct information upon the condition of his revision and the prospect as to its completion. His second letter was as unsatisfactory as the first.

From these letters received from Brother Judd, it is evident that he does not design to give the committee any information about the probable time which he yet expects to occupy, before handing in his revision of Matthew.

On the 8th of May, 1856, the Chairman of the Committee on Versions received the following note from the Assistant Treasurer:

AMERICAN BIBLE UNION ROOMS,
No 350 Broome street, New York, May 18, 1856.

Rev. SAMUEL BAKER, D.D.,
Chairman of the Committee on Versions — American Bible Union.

DEAR BROTHER: — Our Treasurer is now absent from the city, and will not probably return before the close of the ensuing month.

I notice at the last Board meeting, that the Committee of which you are Chairman expressed dissatisfaction with the progress, etc., of the reviser of Matthew. As compensation in this case, under the authority given by the Board, requires the approval of the *Version Committee*, will you have the goodness to communicate to me my proper course of action in the matter.

Very truly yours, C. A. BUCKBEE, *Assistant Treasurer.*

Under these circumstances the Committee are compelled to investigate the subject, and to express their views to the Board.

As Brother Judd refuses to give any information about the probable time of completing the work assigned him, the Committee are obliged to deduce that information, to the best of their ability, from the circumstances that have characterized his proceedings in revision, from the commencement of his work under a salary up to the present date. On this subject, we call attention to the following facts:

1. Notwithstanding the express stipulation of the Board, that he should "devote his time and attention *exclusively* to the work of revision and the passing of the parts through the press, as they shall severally be prepared," he did from the 1st of June, 1854 to the 1st of January, 1855,—seven months of the time in which he drew his full salary as a reviser—edit and publish the New York Chronicle, and keep its pecuniary accounts.

2. During the last six months, Brother Judd is known to have occupied a large portion of his time and attention in other investigations than those connected with the revision of Matthew, and to have had his mind deeply absorbed and excited on other subjects, as has been clearly manifested at the meetings of the Committee of Inquiry, and at the meetings of our Board. Your Committee consider it absolutely impossible for a man who suffers so much of his time to be thus employed, and his mind to be so much excited and absorbed in other matters, to "devote his time and attention *exclusively* to the work of revision."

3. Your Committee are painfully impressed with the conviction that Dr. Judd, by suffering his mind to be so much excited and absorbed in other matters, in a great measure unfits himself for his work as a reviser. The circular which he saw fit to publish, calling in question the acts of the Board and of the Committee on Versions, and which he has circulated among friends and foes, and the spirit exhibited in his correspondence, as in the letters before us, evince his condition of mind, and show the want of that calm composure which characterizes a mind all of whose powers are acting in sweet harmony under the influence of the Divine Spirit. We remind our revisers, in the action of our Board, of their need of "the sanctifying presence and power of the Holy Spirit," and of their duty to pray for the "promised indwelling and guidance of the Holy Spirit;" but that heavenly guest will not take up its abode in a mind disturbed in its depth by its indignant feelings, or thrown out of its composure by the tumult of inward agitation. The business of revision requires entire abstraction from other pursuits, and the quiet and calm devotion of the mind to study; while a mind constantly excited and absorbed in other matters is unfitted for this work, and indisposed for prayer and the enjoyment of that aid of the Spirit which is necessary in revising the Scriptures.

4. While Dr. Judd refuses to give the committee any information in regard to what are the prospects as to the time of the completion of his work, and pleads his inability to do so, it should be borne in mind, that as long ago as the 1st of August, 1853, he seems honestly to have believed that one third of his whole work was done; for he then drew from the treasury a little more than a third of the sum for which he had contracted to do the whole work. If he did not believe *then* that one third of his whole work was done, he had no right to draw $350 (more than one third of what was to be paid for the whole work) from the treasury. If he did believe it, is it not strange that at this period, when so much time has elapsed since, and when for two years he has been employed under a stipulation that he

should devote his time and attention *exclusively* to this work, and has been drawing a salary of $1500 a-year, the completion of the other two thirds of the work is still so far in the distance that its length can not be measured, or even the probable time of the completion of the work ascertained? The one third of the work cost the Bible Union $350; the other two thirds have already cost the Bible Union $3633 33, and the end of it can not be seen yet. The aid of Mr ——— for seven months, in addition to the two years' labor, has failed to secure this end.

Such is the history of the connection of Bro. Judd with the Bible Union as one of its revisers: and influenced by the considerations presented in this report, as the Board left it to the discretion of the Committee on Versions to contract for the services of Dr. Judd; and as the committee, acting under the instructions of the Board, contracted for his services "for one year" only, and as a second year has just expired, the committee felt it to be their duty to notify Dr. Judd that their contract with him is no longer in force, and instructed their chairman to give him notice to that effect.

SAMUEL BAKER,
J. W. SARLES,
Sub-Committee.

In one of his letters to the sub-committee, Dr. Judd makes free to enter into a lengthened discussion of the comparative remuneration received by himself and the reviser of the last six books of the New Testament, which so perverts true history, and reasons so sophistically, that it is necessary to say a word or two in passing For instance, he assumes that the work he has done on Matthew's Gospel was fully equal in labor to all that this reviser had accomplished in the service of the Bible Union, and consequently, that he was entitled to equal remuneration. It is but necessary to say, that the reviser of the last six books of the New Testament had completed his work, up to this time, in the following order: First, he had given in the first *five* books of the six, and had edited them while passing through the press Then he proceeded to complete the Book of Revelation, and went over the five published books the second time, with the aid of criticisms from many living scholars, and a much larger apparatus of critical works, and saw the five books through the press in a second edition, twice the size of the first in point of philological notes and authorities, in connection with the publication of this revision of the Revelation. Besides this, the same reviser had finished his revision of the first and second Epistles to the Thessalonians, and put them through the press, and had nearly finished his revision of the first Epistle of Peter, which he has since completed. Now, the absurdity of Dr Judd's claim, in this respect will appear at once, when we state that all that the Union has ever received from him, as a reviser is the first three chapters of the Gospel according to Matthew, and his labor in superintending their printing. But add to this the consideration that the difficulties of translating a Scripture narrative are not comparable to those to be measured in translating an epistle, that the labor of mastering the style of Matthew is small compared with that of mastering the several styles of Peter and Paul and Jude and John and the very peculiar style of John in the Book of Revelation; and that the present condition of the original text of the Book of Revelation presents innumerable more difficulties than that of Matthew. He was equally wrong, in point of labor, in comparing his translation of the three chapters of Matthew with that of other revisers who had gone through whole epistles. In any comparison, therefore, justly made, with all the facts before the mind, it will be seen that he has received far more for his labors than any other reviser.

This history is closed by the following resolutions, adopted July 2, 1856. It is sufficient to add, that Dr. Judd intimated to the Board, in person, his purpose not to deliver the manuscripts described in the resolutions, and it was upon this intimation that the resolutions were passed. They were forthwith communicated to him in writing, and an official written application made for the manuscripts; but he persists in retaining them.

WHEREAS, We are informed by Mr ——— that the manuscript revision of the first fourteen chapters of Matthew, made by him for the Board of the American Bible Union, while in its employ, is now in the hands of Rev. O. B. Judd; and we are informed that Mr ——— *has applied for it to Bro. Judd, and been unable to obtain it, and whereas, this manuscript having been made solely at the expense of the Union, by the aid of its library, at its rooms, and with materials furnished by it, belongs, of right, exclusively to the Board of the American Bible Union, and is needed in the prosecution of its work; — therefore,*

Resolved, That the Corresponding Secretary be instructed to make written application to Bro. Judd for the manuscript revision, now in his possession, of the first fourteen chapters of Matthew, made by Mr. ——— for the Board of the American Bible Union, and for which he has received from the Board the sum of $583 33.

And whereas, Bro. Judd retains the manuscript revision of the Gospel of Matthew, made by himself for the Board of the American Bible Union while in its employ; and whereas, this manuscript having been made solely at the expense of the Board, and in its rooms, and with materials furnished by it, and with the aid of its library, belongs of right and exclusively to the Board of the American Bible Union, and is needed in the prosecution of the work; — therefore,

Resolved, That the Corresponding Secretary be instructed to make written application to Brother Judd for the manuscript revision of Matthew, made by him for the Board of the American Bible Union, and for which he received from this Board the sum of $3350.

After this clear and satisfactory history of Dr. Judd's contracts, and his extraordinary course in relation to them, the reader can be at no loss to ascertain from whence came the idea that Dr. Judd could devote any number of years he might choose to Matthew's narrative, and draw $125 per month, for an indefinite period of time, from the treasury of the Bible Union. And it is from such accusers, that the charge of squandering is made against the Bible Union! If all the employees of the Bible Union had acted in this way, the Treasury of the United States could not have met the demands; and the age of Methuselah would not have been sufficient for the completion of the work of revision. Drs. Maclay and Judd are admirable lecturers upon the economies of the Bible Union. Father Maclay has taken a heavy load on his shoulders in undertaking, at his age, to carry Dr. Judd through his own unprovoked warfare upon the cause of Revision.

APPENDIX.

BIBLE REVISION.

THE following article was, as the reader may perceive, written for the Nashville Christian Advocate, the editor of which declined publishing it. It was sent to the Bible Revision Association, and placed at our disposal, and we cheerfully place it before the readers of this Discussion.

JAMES EDMUNDS.
T. S. BELL.

TO THE NASHVILLE CHRISTIAN ADVOCATE.

"Audi alteram partem."

MR. EDITOR: — As you have published so much in opposition to the "Revision" of the Scriptures by the "American Bible Union," I feel sure from the knowledge I have of your candor and courtesy, that you will also admit into your paper something in its favor, and that, too, by one who claims to be a "Methodist minister," but by no means a "distinguished" one. If you send forth into the world the criticisms of those who judge of that performance from what has been "told" them, you certainly will not refuse a place to a few remarks from one who has read with the utmost care nearly every verse issued by that society hitherto, comparing it with King James's translation and the original, and weighing well every reason assigned in the notes for the alterations that have been made.

You are aware that, besides nearly all the book of Job, six books of the New Testament were published some time ago,

with this notice prefixed: "This revision is not final. It is circulated in the expectation that it will be subjected to a thorough criticism, in order that its imperfections, whatever they are, may be disclosed and corrected." I have been in the habit for more that twenty years of using different versions both of the Old and New Testament, collating them with the originals and King James's translation, with a sincere desire to ascertain the exact sense of the Spirit of God in every passage, divesting myself as much as possible of all prepossessions and prejudice, and I am constrained to declare that the version hitherto issued by the "Bible Union," so far as it goes, is most decidedly and conspicuously superior to them all. This my judgment and conscience would compel me to acknowledge, even if it had proceeded from the Shakers or Mormons.

The "Bible Union" may have set out with a wrong motive and an unjustifiable intention. The desire to make it appear that "immersion" is the only legitimate mode of introducing persons into Christ's Church may have given rise to it; but whatever may have been its design in the beginning, I am well convinced that if it publish the remainder of the Sacred Books with the same fidelity and scrupulous adherence to the original observed hitherto, it will confer an incalculable benefit on the many millions who use the English language throughout the world. I speak not of the other versions published by this society in French, Italian, &c., for the simple reason that I have not examined them; having read somewhere that "He who answereth a matter before he heareth it, it is folly and shame unto him." Persons who have not read a single chapter of the "revision," nay, some who have not seen it, have raised and are daily raising, a senseless hue and cry against it. This is unwise, unjust, and, moreover, uncharitable and unchristian. They are impeaching the motives of those engaged in the work, taxing them with ignorance, bigotry, malice, &c., without any knowledge whatever of the individuals. Surely it is "folly and shame" unto those who do so. Now, after

having, as already stated, perused most scrutinizingly all that has yet been printed, nearly seven books, I am utterly unable to determine to what denomination of Christians the translators belong. One writer stigmatises them as "New Version Tinkers." Tinkers, indeed! I think I can judge by a man's writings whether he is a scholar or not; and if the gentlemen who have given us these seven books in English dress are not scholars, and accurate, thorough, profound scholars, I know not in what country we are to find such. "The works that they do bear witness for them;" and, according to the highest authority, this testimony ought to satisfy all. But ignorance and bigotry are both very unreasonable things, and it is useless for any man or society of men to aim at quieting their clamor.

These translators, too, have evidently availed themselves of every aid, consulting not only all the English versions from Tyndal's down to the present day, but those made in many other languages also, as Syriac, Ethiopic, Slavonic, Dutch, German, Spanish, Italian, French, &c., besides all the lexicographers and grammarians of any note. They frequently refer to Clarke and Wesley as authorities for some of the changes made. Who that reads the Bible in the original language does not know that a revision is imperatively, absolutely demanded? I venture the assertion that there is hardly a paragraph in our common English Bible, from the first chapter of Genesis to the last of Revelation, that is not capable of amendment. The version was good for the age in which it was executed, but it is very far from being so now. Who can for a moment believe that no progress has been made in biblical criticism, in the space of nearly two hundred and fifty years? Dr. Adam Clarke tells us that this science was, in King James's time, "in its infancy, if indeed it had begun to exist." Whoever has read his commentary with care has found thousands of corrections of the common version, and no very civil epithets applied to many of the passages so corrected; such as "non-

sensical," "absurd," "no translation at all." And instead of King James's version of Isaiah — one of the most sublime and evangelical, but, unfortunately, one of the worst translated books in the Bible — he informs us he came very near inserting Bishop Lowth's admirable version. It would be very easy to show, from a multitude of theologians and commentators, that King James's version abounds in errors — some of them, too, of a very grave character. If permitted, I shall advert to a few of these hereafter. I have read in the Advocate from time to time some most ridiculous strictures on the "Revision."

One gives us a long diatribe on the use of the perfect tense in Greek, referring very learnedly to Winer, Butman, and other masterly grammarians. He thinks too he has discovered "a stroke at Armenianism" in one passage, wherein the perfect is very rightly employed in the new rendering. For myself, I must confess I am rather dull of vision, but I believe I would rather labor under this disadvantage than possess the over-excited optics of this vigilant brother. Another thinks it "furnishes infidels with the most deadly weapon they have ever used against the Christianity of the Bible." Should any persons be so extremely weak as to discredit Christianity, because of a new *translation* of the Bible, let them run their own course. They certainly have not *common sense* enough to be Christians. They must be the very quintessence of *ninnyism.* Have we not had hundreds upon hundreds of translations of the Bible; and who has ever known of one infidel being made or confirmed thereby? On the contrary, I am fully persuaded that this translation, truly faithful and beautiful as it is, will induce many to read the sacred Scriptures who hitherto have neglected to do so, and thousands to peruse them with more care and diligence than ever before. What can be more fair than the manner of publishing this "Revision"? You have presented to your view on each page the common version, the original, and the revision, and underneath you have authorities for all the amendments made. Every man who is capable, can

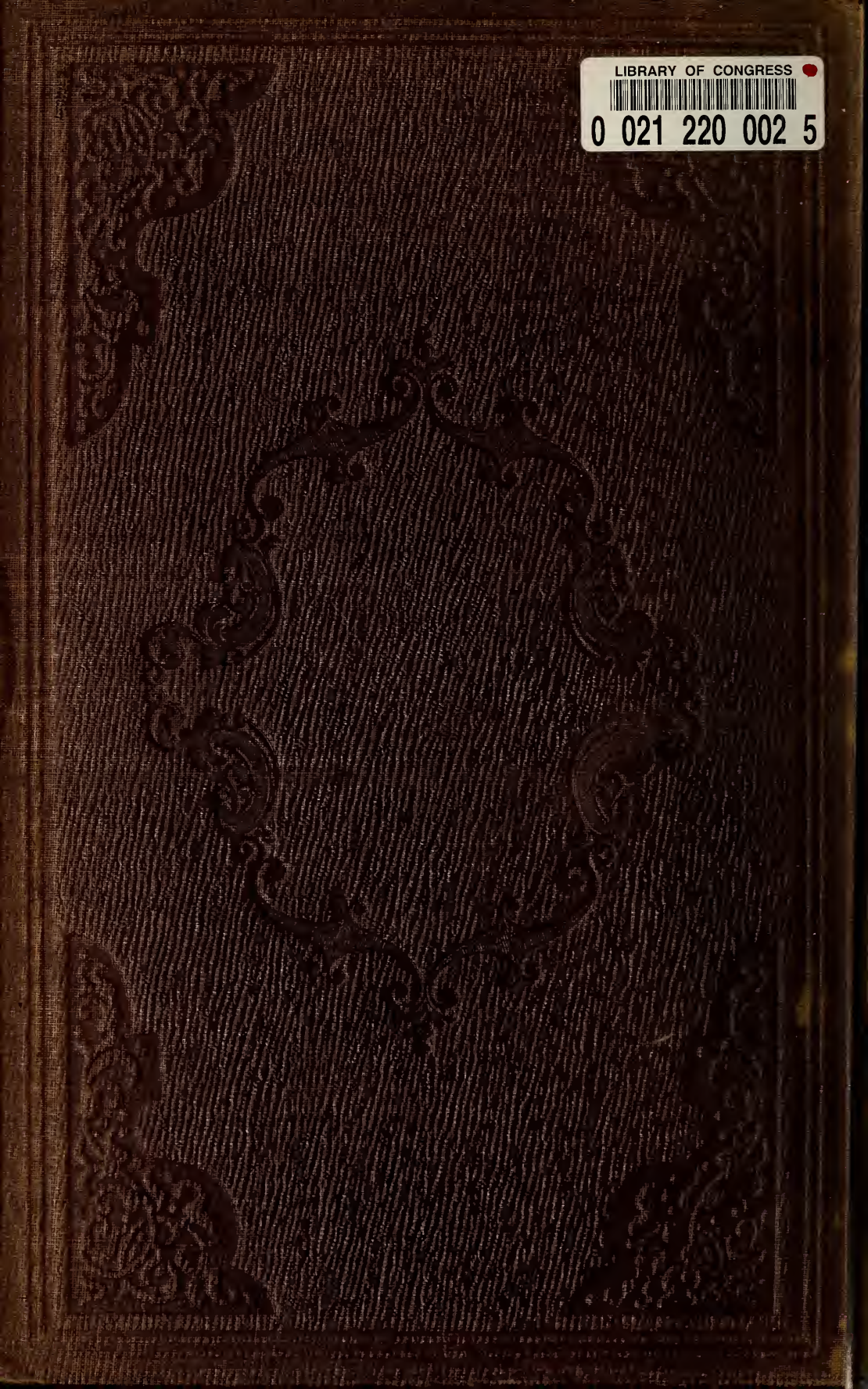
form for himself an instant judgment as to the merits of the performance. It is forced upon no one. No one need substitute it for the old, defective translation, if he is so wedded to error. But for my part, if the rest at all equals what has been already accomplished, I will, if spared to see it completed, most assuredly adopt it, at least in my own family and for private use. I value it above gold, yes, much fine gold. And I will confess that my design in writing the present article is mainly to call the attention of my brethren in the ministry to this work. With the utmost deference I would advise every minister of the Gospel to subscribe for the "Bible Union Reporter," and to *study* it, laying aside all prejudice and passion; and I am satisfied, if he do, he will thank me heartily for the counsel. What an opportunity is hereby offered to all young ministers of acquiring an accurate knowledge of the sacred languages! The notes subjoined afford considerable help to the attainment of this end. They are, I venture to say, the soundest and most reliable critical and philological notes ever published. They are indeed the very cream of all that has preceded them in that kind. The Greek text is magnificent. Methinks it should tempt every preacher of the Gospel who sees it, and who has neglected the study of that language, to commence it forthwith. The whole is beautifully got up, and, besides, it is remarkably cheap — 12 numbers, postage paid, for one dollar. If we ministers of the Gospel had but the industry and love of learning that characterized the great Adam Clarke, theological institutions would hardly be needed among us. He could preach *daily* and yet find time to study the Scriptures in the languages of the inspired writers.

What if the authors of this revision do translate the word "*baptizo*" *immerse*, will that destroy the value of the whole work or make immersionists of all who may prize and use it? By no means. I doubt whether it will make a single proselyte to immersionism. People will continue to think for themselves on that subject, as hitherto. Thousands who practice sprink-

ling or pouring believe that immersion was the primitive and Apostolic mode of administering that sacrament, but not attaching any importance to the mere mode, they still employ the more convenient and feasible methods. For instance, the late Bp. Capers believed that "*baptizo*" meant to "immerse," and that anciently that was the custom. I heard him say so myself at Ash-Spring Camp Ground, Logan county, Ky., only a few years before his death. Yet, I believe, the good bishop died as he lived, in the bosom of Methodism. So did Dr. A. Clarke, who had the same persuasion. So have thousands of others. I wish there were less controversy among us, especially in matters of little importance, and more of that heavenly temper of mind described and recommended in the 13th chapter of 1st Corinthians. We would then no longer "bite and devour one another," as is too much the case at present. But this article being already sufficiently long, I shall close it with stating that I have marked more than fifty passages in the six books of the New Testament already published by the "Bible Union," wherein the translation is altered greatly for the better, and it would not be difficult to add fifty more to the number. The portion of Job issued is a *perfect gem*—more intelligible without any commentary at all than the Old Version, with twenty of the best commentaries that have been written, casting their light upon it. Come brethren, "in understanding be ye men," and do not suffer yourselves to be carried away by the popular current, but stand, consider, review, and judge for yourselves. Despise popularity, and be well assured that so far from the "vox populi" being always "Vox Dei," it is much oftener *vox Diaboli.* But more anon.

W. McCallen.

Washington county, Miss.


LIBRARY OF CONGRESS
0 021 220 002 5

LIBRARY OF CONGR
0 021 220 002

LIBRARY OF CONGRESS
0 021 220 002 5